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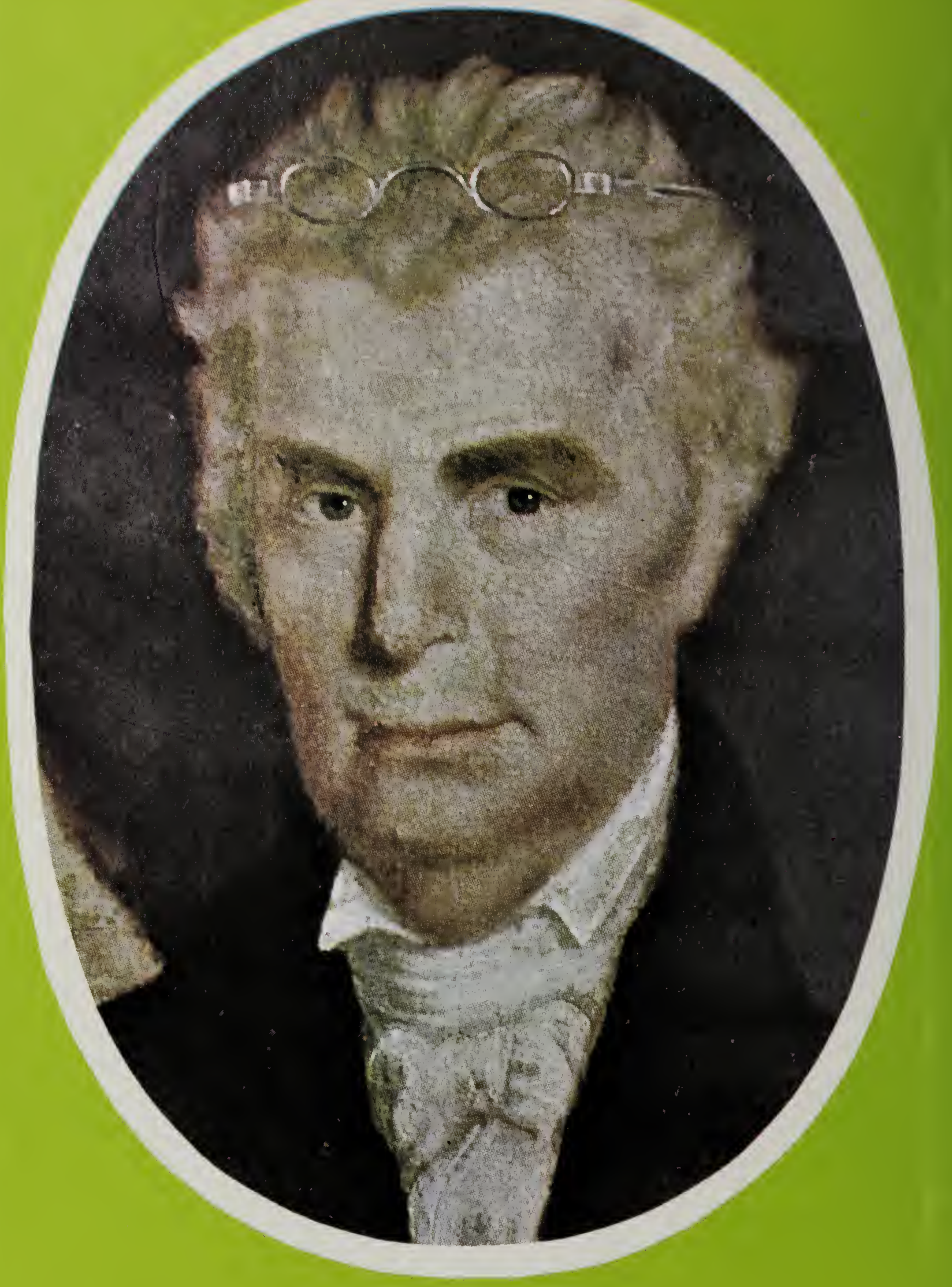

# Editor Barton W. Stone

Barton Stone worked on extremely limited finances and was forced to use inferior quality of paper and printing in the production of *The Messenger*. The original copy was set in small type as shown here. It has been enlarged in the reprint. Discolorations due to water and age, tears, holes in pages, cuts, ink blots, pencil underlinings, etc. added to the difficulties in reproducing the work and made it impossible to produce clean pages in many instances.

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# THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—Paul.

VOL. III.] GEORGETOWN, KY. MAY, 1820. [No. 7.


## NO. III.

## STRICTURES ON MR. N. H. HALL'S SERMON,

CONCLUDED.

Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. IX. 6. "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."" Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity? If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it: for he says, "he was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name *shall be called* Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellor, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject: and that the Prophet Isaiah is the describer of this child, or of this Son given: to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was

## REPRINT OF THE CHRISTIAN MESSENGER

# PUBLISHER'S STATEMENT

It is our conviction that the writings of such men as Barton W. Stone and others who contributed from the fields of labor into the pages of *The Christian Messenger,* constitute some of the richest and most significant material this side of the New Testament.

*The Christian Messenger* reprint represents the combined efforts of hundreds of people. First, locating a complete set to photograph was a long search—a job we *never* attained! So far as our several months' research revealed, there is no extant complete set of these books in any one collection. Our work of photo reproduction was accomplished through "a little here, a little there," working from the basic set graciously made available by Roscoe Pierson, Librarian, Lexington Theological Seminary, Lexington, Kentucky. Among others helping in tracing down and supplying original copies were Enos Dowling (Lincoln Bible College), Lester Galbraith (Christian Theological Seminary), R. L. Roberts (Abilene Christian University), and Don DeWelt (Ozark Bible College), Wm. B. Miller (Presbyterian Historical Society), and David McWhirter, (Disciples of Christ Historical Society).

Especially grateful are we to R. L. Roberts, first for his urging that we coordinate the reprinting of the set, and second for producing a general index to the entire series. This required long hours of reviewing articles on his microfilm copy and assigning appropriate titles. The original indices at the end of each volume, as the reader will observe, were vague and inadequate. The general index is at the end of volume 14.

Sincere appreciation is expressed also to the hundreds who have entrusted us at Star Bible with their orders, a vote of confidence that gave us renewed courage and strength. We pray that these men of the early Restoration Movement will be duly honored, that many wise men will be led to their Savior, and that Jehovah's Name may be glorified through His Church now and evermore.

Alvin Jennings
Star Bible Publications
Fort Worth, Texas 76118

Dec., 1978

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"*Prove all things: hold fast that which is good.*"—PAUL.

VOL. II.] GEORGETOWN, KY NOV 1827. [NO 1.


The EDITOR gratefully acknowledges the liberal patronage of the different states of the Union to this work. He will continue to exert himself to make the work as profitable as he can. In this volume the same course shall be pursued as in the former. The terms are the same—ONE DOLLAR *a year, paid within four months from the first number*—postage paid by subscribers. My Agents have my hearty thanks for their attention. They will please to continue their agency, or appoint others, in whom they can confide. Persons living in any section of the United States, without a Prospectus, can obtain subscribers, and forward their names to me. Any such, who shall obtain ten subscribers, and shall endeavor to collect and send me the money, shall have one *gratis*. The Editor will thankfully receive communications for the MESSENGER. He solicits them, especially accounts of revivals, &c. It is hardly necessary to state, that all letters and communications addressed to him must be post paid, or they cannot be taken out of the office. When ten or twelve letters are received weekly from the Post-Office, at the average price of 18 cents, it amounts to a large sum in one year; a tax too great for the profits of this work.

My Agents will confer on me a lasting favor if they will collect for the last volume, and send it to me immediately by private conveyence or by mail. I wish them to reserve to themselves one dollar for every ten they may collect, agreeably to the prospectus. EDITOR.

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## AN HUMBLE ADDRESS TO THE VARIOUS DENOMINATIONS OF CHRISTIANS IN AMERICA.

From attending to the religious intelligence, received from all parts of the United States, we are constrained to adopt Peters languarge, "that God is no respecter of persons; but in every nation he that feareth God and worketh right-

eousness is accepted with him." It is evident that God does not confine his favors to any particular party, but with a kind hand deals them out liberally to all, affording them his presence, and pouring out upon them his Holy Spirit to the joy and salvation of thousands. These things have caused us many reflections, which we deem it our duty and privilege to communicate to all who love the Saviour. We fear your prepossessions against us, may prevent some of you from being profited by any thing we may advance, however plausible and true it may be.

All we ask, is that you will hear us, while we plead for the *new commandment* of our common Lord, a command too long overlooked and rejected by the professed followers of the Lamb—too long has its still small voice been lost in the deafening thunders of raging bigotry, and furious controversy.—*Little children love one another.* Ought we not to be followers (imitators) of God as dear children? Does he not commune with his people of every party? And dare we refuse to imitate him? Does he not bless them, and dare we curse them? Does he not dwell with them, and shall we separate from them, or repel them from us? Has he not given the same spirit of holiness, of love and of power, and shall we grieve it by our unhallowed bigotry? Has he not given us the spirit of his Son to weep over the world in ruins, and to pray earnestly for their salvation, and shall we quench it? Are we not taught by him to love one another, and shall we indulge in bitterness. and wrath, and anger & clamor, and evil speaking, and malice? No; these by his command, are to be PUT AWAY from us. The reverse of these he solemnly enjoins, "Be kind one to another, tender hearted, forgiving one another even as God for Christ sake hath forgiven you—and to walk in love. This is God-like—the reverse is ungodliness, and brings ruin on thousands.

How tender aud loving is the spirit of christianity! It forbids us to treat the disobedient with harshness and disrespect—it teaches us to do good to our enemies, to bless them that curse us, and to pray for them that despitifully use us, and dersecute us. Are we commanded by our Lord thus to treat our enemies, and thus to deal with the disobedient; and shall we treat a christian brother in a less respectful manner, when Jesus had said, "A new commandment I give unto you that ye love one another?" "Whoso shall offend one of these little ones, which believe in me, it

were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."—"Take heed that ye despise not one of these little ones; for I say unto you that in Heaven, their angels do always behold the face of my Father, who is in heaven." O! are they so greatly beloved and honored, as to have angels for their guardians—angels, who gloriously stand before the Father of our Lord Jesus Christ in heaven? and shall they be despised by poor, mortal men—men too who profess to be the children of God? O brethren, let us descend from the lofty regions of vain speculation to the humble depths of true christianity. Let us leave the long trodden paths of human, erring opinion; and re-enter the path of wisdom—that wisdom that cometh from above. Then shall we realize the power of true rereligion on earth—the religion once taught and lived by the Saviour and his ancient followers. This was then the mighty weapon that subdued the rebellion of millions. This must again be taught and lived by its professers before the same divine effects shall ever be seen in the world.

So long have we attended to the uncharitable religion of the day, and so busily engaged have we been in building up our different parties, and in establishing them in our peculiar notions of truth, that it will be a task extremely difficult to subdue this spirit and bring it in subjection to the will of Christ. However difficult, it must be done. nor can we begin too soon. To defer the work is to increase the difficulty of performing it. We are all unanimous in this point, that the partyism, and party spirit, which have long existed in the world, are in direct opposition to the will of God, to the prayer of Jesus—and to the salvation of the world. Who, with the Bible in his hand, can deny this? It is believed that every serions, reflecting christian of every party consents to this lamentable fact. His devout prayers for the destruction of division, and for the union of christians prove the point. The grand question proposed by all, is. "What shall we do that we may work the work of God?" The query is important, and we shall still labor to give it that attention, which it certainly claims.

1. Let us determine according to the scripture, what is the criterion, by which we shall know and judge a man to be a christian. Jesus has taught us a *certain rule*, by which we may determine the character of a christian: by their fruits and works they are to be known; "A good tree cannot bring

forth evil fruit, neither can a corrupt tree bring forth good fruit—therefore by their fruits shall ye know them. "This figure is perfectly familiar. Many trees have a beautiful and engaging appearance, but their fruit is bad; others may not have so good an appearance, but their fruit is good.—Were we to judge of the trees in any other way than by their fruits, we should be liable to err in judgment—So if we judge of christians by any other rule than by their fruits we shall certainly err, as the christian world has attested for many centuries. When we see a man bearing the fruits, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like," we may unhesitatingly "judge him a bad man, who shall not inherit the kingdom of God." But when we see a man bearing the fruits of the spirit as love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, and temperance, we may as unhesitatingly judge him a good man, a christian. *All things are his*; for he is an heir of God and a joint heir with Jesus Christ. This man is one of God's elect. And "who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again—"shall any presume to reject such a christian from the house of God—from communion with the saints—from union with the body of Christ? These privileges are his by the gift of his God, and who shall dare resist *his* will and debar his child from enjoying them? In vain we may plead that by the rules of our church, he is debarred; for in the presence of Moses and the prophet Elijah, the Father spoke from heaven to the disciples, "Hear ye him," that is Jesus the son of God. If Moses and the prophets were tolerated to debar all but the Jews, from the commonwealth of Israel, you are not to hear them so as to imitate them in this, but hear Jesus & follow his rules and directions. We shall be judged at last by him, not according to the rules or customs of our church, according to the rules of heaven, taught by the son of God.

In vain may be plead the right of debarring the Child of God from his privileges, because he does not believe nor receive our Creed or Confession. Does he not fully receive and believe the testimony of Jesus? He will declare it without reserve. And what more do we require? Ah! but his notions of this testimony differ from ours. Pray,

brethren, do not all our notions differ among ourselves?—Who shall be the judge to determine whose are right and whose are wrong? Here we may forever contend without coming to a decision, unless we submit the matter to his *Holiness*, the Pope of Rome, and abide in his decision; or cease from judging a Christian by his notions of truth; and follow the instructions of the Saviour, and determine the character of a Christian by his fruits and works.

Indeed, by no other rule did Jesus judge on earth, and by no other in the last day will he judge. "Whoso doeth the will of my Father, who is in Heaven, the same is my brother, my sister, and my mother." In the last judgment, he will judge according to the works done in the body, whether they be good or bad. Read with attention Matt. 25. There we see that by works alone they are judged; not one article of faith is introduced. If our faith be ever so imperfect, and blended with error, yet if it leads us to do the will of God, and bear the fruits of the Spirit; if it works by love; if it purifies the heart; if it overcomes the world—it is the faith of a Christian. But if our faith be perfect, and free from all error; yet if it produce not these fruits, it cannot profit us in time nor in eternity. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but HE THAT DOETH THE WILL OF MY FATHER, who is in Heaven."

When Christ had preached that inimitable sermon on the mount, he concluded with these words: "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his house upon a rock," &c. If we hear and do what is contained in that sermon, we shall be saved from the ruin that shall befal those who hear and obey not. It is worthy of remark that no mysterious point in divinity is here introduced as essentially necessary to be believed in, or to form the christian character. Not one of our essentials of orthodoxy, which have agitated the world for so many ages, and produced such an abundant harvest of anger, hatred, division, and strife, is mentioned. Not a word of eternal decrees; of election and reprobation; of trinity; of the absolute divinity of the Son of God; of his satisfaction to law and justice: of justification by his imputed righteousness, &c. Had the belief of these doctrines been absolutely necessary to salvation, how could the Savior have omitted them in his sermon; and then say, "whosoever

heareth these sayings of mine and doeth them, I will liken unto a wise man, who built his house upon a rock," &c. We are not here disposed to intimate that these doctrines are false; but that they are not essential to salvation.

The great design of Christ coming into the world, was to save man from sin, hatred, strife, war, misery and death; and to bring them into holiness, love, peace, eternal life and immortality. He taught the way of salvation, and plainly appointed the means in which we were to be engaged in order to obtain it—as, "Believe, repent, and be baptized—Repent and be converted—Deny thyself; take up your cross and follow me—Ask and ye shall receive; seek and ye shall find; knock and it shall be opened," &c. These are the means appointed, through which we receive the grace that brings salvation. It is faith in the gospel that engages us to use these means. Faith will not save us, nor profit us, unless it induce us to use these means. "Faith without works is dead." "What doth it profit, my brethren, tho' a man say he hath faith, and have not works? Can faith save him?—Shew me thy faith without thy works, and I will shew thee my faith by my works."—Jas. II. 13. From this we safely conclude, that a Christian is to be judged not by his faith, but by his works. His works prove his faith in the gospel to be right, though he may believe many doctrines not contained in the Bible. These errors in his faith do not influence his heart to indulge in sin. He loves the Lord, and proves it by humble obedience to his commands—he loves his neighbor, and proves it by doing to him as he would be done by—he loves the brethren with a true heart fervently, and is grieved to see their discord and disunion. He loves, labors after, and prays for the religion of love, peace and union—the religion of Heaven.

(TO BE CONTINUED.)

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FROM THE CHRISTIAN BAPTIST.

## TO THE CHRISTIAN MESSENGER.

BROTHER STONE,

I WILL call you *brother* because you once told me that you could conscientiously and devoutly pray to the Lord Jesus Christ as though there was no other God in the universe than he. I then ask you of what import and consequence was all the long controversy you had waged with the Cal-

vinists on the trinitarian questions. They did practically no more than pray to Jesus; and you could consistently and conscientiously do no less Theoretically you differed, but practically you agreed. I think you told me that you were forced into this controversy, and that you regretted it.—Some weak heads amongst my Baptist brethren have been scandalized at me because I called you *brother* Stone. What! say they, call an "*Arian heretic*," a *brother!!* I know nothing of his Arianism, said I, nor of his Calvinism. I never seriously read one entire pamphlet of the whole controversy, and I fraternize with him as I do with the Calvinists.—Neither of their theories are worth one hour; and they who tell me they supremely venerate, and unequivocally worship the King my Lord and Master, and are willing to obey him in all things, I call my brethren. But more than this, brother Stone, I have to say unto thee. Your enemies, and they are not a few, have, to a man, as far as I have heard them speak, said your christian character, your moral deportment, was unblemished. Would to Heaven that this could have been said of all who opposed you! I do not think it strange that, in running post haste out of Babylon, you should have, in some angles of your course, run past Jerusalem. Nay, verily, I have been astonished that you should have made so few aberrations in so many efforts.

But, brother Stone, I exceedingly regret that you have said and written so much on *two* topics, neither of which you, nor myself, nor any man living can fully understand. One of these is the burthen of your late letter to me. You do not like my comment on John, ch. i, ver. 1st. Well, then, just say so, and let it alone. I said in presenting it I was not about to contend for it, nor to maintain any theory upon the subject. My words are, "*Nor would I dispute or contend for this as a theory or speculation with any body.*" Why, then call me into the field? I have received many letters on the subject of that essay, not one of which confines itself to the things I have said, nor to the grand object I had in view, viz. to examine into the ideas attached to the *term* employed by the Holy Spirit to designate the relation existing between him that "*was made flesh*," and sent into the world, and him who sent him.

I have uniformly found that all writers for the trinity and against it, have much to say upon the *rationale* of the doctrine. Reason is either proscribed or enthroned. Those

that one while proscribe her at another appeal to her; and those who make her sovereign will not always do her homage. So that the controversy is from Reason to Revelation and from Revelation to Reason, as the parties are pressed. I will take the liberty of laying down a few positions on this subject not for the sake of demonstrating them but for the sake of deciding on a proper course of conduct.

1. The pretensions of the Bible to a divine authority or origin, are to be examined by our reason alone. Its evidences are addressed to our reason, and by our reasoning powers the question is to be answered, "*Is the Bible of divine or human origin?*" So soon as reason has decided this question, then

2. The truths of the Bible are to be received as first principles, not to be tried by our reason, one by one, but to be received as new principles, from which we are to reason as from intuitive principles in any human science.

3. The *terms* found in the Bible are to be interpreted and understood in the common acceptation, as reason or use suggests their meaning; but the *things* taught are to be received, not because we have *proved* them by our reason to be truths, but because God has *taught* them to us.

4. The strongest objections urged against the Trinitarians by their opponents are derived from what is called the unreasonableness or the absurdity of *three* persons being but *one God*, and that each of these three is the Supreme God. Now as you know I am not at all disposed either to adopt the style nor to contend for the views of the Trinitarians, any more than I am the views of the Socinians or Unitarians of any grade; you will bear with me when I tell you that no man as a *philosopher*, or as a *reasoner*, can object to the Trinitarian hypothesis, even should it say that the Father, the word, and the Spirit, are three distinct *beings*, and yet but *one God*.—There is nothing unreasonable in it. I will, indeed, in one sense, say that it is *unreasonable* there can be a God at all, or an *Eternal First Cause*; because in all the dominions of reason there is nothing could suggest the idea; and *because* it is contrary to all the facts before us in the whole world that any cause can be the cause of itself, or not the effect of some other cause. No man from *analogy*, can reason farther than every cause is the effect of another, *ad infinitum*. Here reason shuts the door. Here analogy puts down her rule, and shuts her case of instruments. Now in this sense, the Unita-

dan are alike unphilosophic—unreasonable. But here is the sophism: the Bible originates or still keeps up the idea of a God—both the *name* and the *idea*. We see it is proved by every thing within and without us. The Bible teaches us something concerning three *beings*. (I shall call them) the Father, the Word, and the Holy Spirit. It teaches us that there is but one God. From what the Bible teaches *A* supposes that these three beings are each and together one God, the same in substance, equal in power and glory. *B* says it is inconsistent—it is absurd. *How can three persons or beings be one?* How can one of these be the Deity, and yet the three be no more than the Deity? *C* says, This is not more unreasonable than that there should have been from all eternity one First Cause uncaused; & adds, Your error is this, you know nothing of the existence of the spirits at all. All bodies you know any thing of occupy both time and place; consequently, it would be absurd to suppose that three beings whose modes of existence are such as to be governed by time and space, could be one being. But inasmuch as we do know *nothing* about the mode of existence of spirits, we cannot say that it would be incompatible with their nature, or modes of existence, that three might be one, and that one being might exist in three beings. Now, as no man can, *rationally* oppose the Calvinistic hypothesis on principles of reason, so neither can he prove it to be correct by any analogy, or principle of reason whatsoever. Why, then, wage this warfare? We may disprove a theory by what the Bible declares, but not by our reasoning on such topics. Why not, then, abide in the use of Bible terms alone? [See Essay on Purity of speech, No. 8. vol. 4.] There is as much *reason* on the side of the Trinitarian as on the side of the Unitarian; and neither of them can, without a gross direlection of their grand positions, accuse the other of being unreasonable in their reasoning or conclusions.

But I adopt neither system, and will fight for none. I believe that God so loved the world that he sent his only begotten Son; that Jesus was the Son of God, in the true, full, and import of these words; that the Holy Spirit is the Spirit of God, the Spirit of Christ, which was sent by the concurrence of the Father and the Son to attest and establish the truth, and remain a comforter, an advocate on earth, when Jesus entered the heavens. If any man's faith in this matter is stronger or greater than mine, I have no objection. I only

request him not to *despise* my weakness, and I will not *condemn* his strength.

I am truly sorry to find that certain opinions, called Arian or Unitarian, or something else, are about becoming the sectarian badge of a people who have assumed the sacred name *Christian*; and that some peculiar views of atonement or reconciliation are likely to become characteristic of a people who have claimed the high character and dignified relation of "*the Church of Christ.*" I do not say that such is yet the fact; but things are, in my opinion, looking that way; and if not suppressed in the bud, the name *Christian* will be as much a *sectarian name*, as *Lutheran, Methodist, or Presbyterian.*

Were I to contend for any of the speculative views found in the piece under consideration, I do not know but we might soon be found in the grave yards attached to the schools, digging up the bones of obsolete systems; or perhaps we might be trying our hands at the potter's wheel, making a new vessel; and rather than hazzard this, I will decline for the present any thing more particular upon the subject, simply adding that your conclusion of the whole matter is admitted by me in a latitude as full as can be suggested by you, viz. "We believe the intelligent person, the Word, existed long before he was called Jesus Christ or Messiah."

Wishing you favor, mercy, and peace, from God our Father, and the Lord Jesus Christ, and that you may never set up a new sect, I am yours in the Lord.

EDITOR.

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## REPLY.

*Brother Campbell*—I will call you brother, but for a different reason than that you have assigned why you called me *brother*. Your reason is, because "I once told you that I could conscientiously and devoutly pray to the Lord Jesus Christ as though there was no other God in the universe than he." Again you say, "They [them] who tell me that they supremely venerate and unequivocally worship the King, my Lord and Master, and are willing to obey him in all things, I call my brethren." I am heartily sorry to say any thing that may prevent you from fraternizing with me; yet that honesty, by which I wish to regulate my life, compels me to state some things in order that you may not be deceived in me, and that your brotherly affection may not be

misplaced. If you call those only *brethren*, who can conscientiously pray to the Lord Jesus as though there were no other God in the universe than he, and who *supremely* venerate him, then, my dear Sir, I am excluded from the number. We acknowledge we worship the Son of God according to the Scriptures. This we have stated in our letters to Doctor Blythe, but design to be more explicit in our next number, in a reply to Elder S. Clack. From all your your public exhibitions from the press and from the pulpit, as well as from your private communications, we have been induced to believe that you fraternized with all who believe that Jesus Chrtst was the Son of God, and who were willingly obedient to his commands. This we have thought was the only term of fellowship on which you insisted with so much zeal and sound argument. Have we misunderstood you?—Or have you changed your mind? And are you now determined to call no man brother, unless he can conscientiously pray to the Lord Jesus as the only God of the universe, and can worship him *supremely?*

You state that I told you "that I could conscientially and devoutly pray to the Lord Jesus Christ, as though there was no other God in the universe than he." I have no doubt but that you understood me as you have stated; and I have no doubt you understood me wrong. Had I communicated this idea, I must have contradicted my former writings, my public preaching, my private communications, and my real sentiments. Had this been my sentiment then, you must have seen from subsequent communications, that I had since relinquished it. My very letter to you, which has elicited this friendly reply, speaks, throughout, a contrary sentiment. And yet you call me *brother.* From this I am led to hope you did not design to communicate the idea your language naturally conveys. You understood me in this case as several understood you in another, about the same time. They have said that you asserted, you did not believe the Holy Spirit was a person, and that you had not believed it for sixteen years. Hence they concluded, you were not a Trinitarian. I am confident they must have affixed a meaning to your language you did not intend; for you plainly tell us in this friendly letter, that the Bible teaches us something concerning three *beings,* (I shall call them) the Father, the Word, and the Holy Spirit. It teaches us that there is but one God." We, from this, must conclude that the Holy

Spirit is as much a person as the Father or the Word is; and therefore infer you must have been misunderstood by those intelligent brethren, who heard you.

You have declined contending for your comment on John i. 1. We wish not to urge it. We designed not, in our remarks, to injure our brother, but to prevent an injury to the christian community. You will see how grieved, vexed and disappointed is your brother Clack at your silence on this subject in your letter to me. I am sorry that his unfriendly remarks have compelled me to expose them, which you will hereafter see.

Your views of reason and revelation accord with what we expressed in our "Address," some years ago, as follows:— "If a doctrine be revealed, however mysterious it may be, I will humbly receive it. My reason shall ever bow to revelation, but it shall never be prostrated to human contradictions and inventions." Address, p. 12.

You think the strongest objections urged against the Trinitarians, by their opponents, are derived from what is called the unreasonableness or the absurdity of three persons being but one God, and that each of these three is the supreme God." This by no means is considered by us the strongest objection. What we urge as the strongest is, that it is not a doctrine of revelation. If it were, and I could see it, I would humbly submit. Neither the philosopher nor the reasoner should ever shake my faith in a doctrine plainly revealed from Heaven. You say, "no man as a *philosopher* or as a *reasoner*, can object to the Trinitarian hypothesis, even should it say that the Father, the Word, and the Holy Spirit, are three distinct *beings*, and yet but *one God*."— We think, dear brother, on the same principle, they could not object to 300 or 30,000 distinct beings, and yet all be but one being; for if three beings can be one being, it is equally philosophical and reasonable to say 30,000 beings may be but one *being*. I adopt your expression with full conviction of its truth, *sic transit gloria philosophiæ*.

Your reasoning to shew that it is not unreasonable to say that the three beings, the Father, Word and Spirit, are but one being, appears to my weak mind too metaphysical to produce conviction. "Why not abide in the use of Bible terms alone?" Such you have adopted in expressing your faith immediately after your philosophical dissertation. To-

every *item* of this belief I unequivically subscribe. On the Bible we agree.

You express your fears lest the name *christian*, will become as much a sectarian name as any other, because of certain opinions received by them, called Arian, Unitarian, &c. We thank you for your friendly, warning hints; but we cannot prevent our opposers from attaching what names they please to us and our opinions. We do not believe that our opinions are either Arian, or Unitarian in the present acceptation of the latter term. I confine this observation to us in the West. The *Christians* in the East, we are sorry to say, have admitted the name *Unitarian*. This has caused much sorrow to some of us in the West, and has excited in us the same fears, which you have expressed as felt by yourself. I have no doubt that they admitted the term without due consideration of the consequence, and that they will retract it on mature reflection.

To your concluding prayer for your unworthy brother, I respond with a hearty AMEN; and do most earnestly pray that the same blessings may be the portion of you, my friend and brother. EDITOR.

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## REVIVALS.

Brother Delana R. Eckels of Bloomington, (Ia.) writes that at a christian Conference and Camp meeting, held at the Blue Spring, near Bloomington the second week in Sept. between 40 and 50 professed faith in the Lord Jesus Christ, 34 of whom were baptized straightway. He also states that "the surrounding churches are in a prosperous situation, and continue to increase; partyism, is fast falling asleep in the breast of the members of almost every denomination.—The Brethren of the Cumberland Presbyterian church, and the brethern of the Methodist church have opened free communions, and members of every name (so far as I am able to learn) went forward and partook with an eye single to the glory of God. May love and union spread and cover the whole world, as the waters cover the great deep.

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*Brother Stone,*

According to appointment, we met at Big Spring in Overton County, W. Tennessee, on the 28th of Sept.—We continued together until Tuesday the second of October

in love and harmony. During the meeting between 20 and 30 believed, about 20 joined the Church, and 18 were immersed. On the next Lord's day I immersed 8 more—I am in hopes that the work will continue.

W. D. JOURDON.

November 1, 1827.

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We have lately learned that in Concord, Nicholas county, about 50 or more have been within a few weeks added to the Christian Church there. In Georgetown and neighborhood the Lord is still carrying on a good work, and precious souls are added to the Church.

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*Broother Stone,*

In your 9th number, by some means, a mistake has been made. Three or four hundred are said to have joined the Church in the neighborhood of Sparta.—This is incorrect. From the first of May, 1825, until the month of November, 1826, about four hundred joined the church in White County and in the near parts of the adjoining counties. This, as near as I can remember, is about correct.

W. D. JOURDAN.

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# THE MINUTES,

*Of the Christian Conference of the United Churches of God in Christ, of the States of Indiana and Kentucky, according to appointment, met at Rood's Creek, Hardin County, Ky. on Friday the 21st of September*, 1827.

After Divine worship and an impressive address, appointed Elder JOSIAH H. YAGER, Leader, and Elder CLEMENT NANCE, Clerk.

Messengers from Sixteen Churches appeared with Letters, which, being read, gave information of the state of the Churches.

The Cedar Spring Valley, Middle Creek, and Big Spring Churches, all newly constituted, were received in the union.

A Corresponding Letter from the Christian Conference in Washington County, Indiana, was read, and caused great joy in the prosperity of the Redeemer's Kingdom.

Adjourned till to-morrow morning 10 o'clock.

SATURDAY MORNING, 10 O'CLOCK.

Met according to adjournment, and opened by prayer.

Agreed, that these Minutes be sent to the Editor of the Christian Messenger, with a request that he may publish them.

Agreed that the names of all the Elders and Preachers in this District, who are in full fellowship, be printed with the Minutes.——On calling up the names, they are as follows, viz: ELDERS—Hugh Cole, Josiah H. Yager, James Dougherty, Simon Hiller, William R. Davis, David Morris, Sherman Babcock, Clement Nance, Elisha Gunn, Jesse Lucas, John Lucas, John Rogers, William Tracy, and Josiah Smith. UNORDAINED PREACHERS—Wm. Lindsay, Richard G. Lindsay, William Ellis, Barzillai Willey, William Potter, & John Heddin.—TOTAL, 20.

Reported, that Elder Adam Payne had withdrawn his membership from the connexion, because he could not be reconciled to the Church's view of the Son of God.

A Messenger from the Cedar Creek Church, Ky. with a letter, appeared and took his seat.

Four Elders were appointed to attend the Union Meeting to be held on the Friday preceding the 4th Lord's day in October next, at the Cross Road Meeting House, in Shelby County, and, with letters of credence, to assist in constituting a number of Churches into one body, or union, upon the Holy Scriptures, as the only rule of faith and practice.

Agreed to correspond with the Christian Conferences, who are to meet at brother Steemburger's, Bartholomew County, Indiana, the Thursday preceding the 4th Lord's day in July next; and that Elders Clement Nance, William Tracey, William R. Davis, and James Daugherty be the Messengers.

Agreed, that shonld the different Christian Conferences in this Western Country agree in holding a General Conference, that we will unite in the same.

Agreed, that our next Annual Conference be held in Harrison County, Indiana, at the Camp Ground, Buck Creek, to commence on the Friday preceding the 2d Lord's day in September next. Concluded by Divine Worship.

Signed by order of the Conference.

CLEMENT NANCE, *Clerk*.

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BROTHER STONE—I cannat give a complete account in detail of the state of the work of God in this district. It may suffice to state, that a few Churches are in a languid state;

may the Lord revive them—whilst in the rest the work of God is progressing with considerable power. I suppose that near one hundred new converts have been added since last Conference. On the south side of the Rolling Fork, Hardin County, Ky. there has been a considerable revival; the prospect increasing Since last May, a Church of 38 members have been collected—32 newly converted & baptized: Also, on Green River, and Weish's Creek, considerable numbers have been added to the Churches; the work still progressing. *Human creeds* and *party names* are falling with rapidity: and the name of Jesus and his *divine testimony* are fast gaining strength in the world. I expect that the state of Indiana will, in a short time, be filled with Churches or Congregations, who will own no other Lord but Jesus, and submit to other creed but the Bible. You shall hear further particulars after we attend the above named Union Meeting.

CLEMENT NANCE.

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"FLORENCE, (ALA.) 12th October, 1827.

DEAR BROTHER—We have just closed our Camp Meeting, which commenced the 4th of this inst. Many were there on Thursday, and continued until Tuesday 12 o'clock, and with reluctance left the encampment. In answer to the many requests of the pious, the assembly met, apparently devoted to God and his cause. The laboring brethren seemed to be blessed with a rich portion of the Holy Spirit.—The advance of the Redeemer's kingdom, the salvation of precious souls, and the religion of the Bible, seemed to engage every faculty of their laboring minds; while deep solemnity pervaded the whole encampment. The effects were, as might have been expected. While the laboring brethren were luminously dispensing divine truth, the fervent ejaculations of many were reaching the ears of the Lord of Subbaoth, and Elijah's God answered by fire. I know not, that I ever saw people so universally engaged. The consequences were in accordance with the hopes of the pious. Conviction seized the sinner; the cry was extorted, "What shall I do to be saved?" The brethren, forgetful of the modern circuitous mode of instruction, simply directed the enquiring souls to believe and trust on the Lord, in obedience to his Word. The Word, working effectually in them that believed, the glorious consequence was, that forty

professed faith in Christ, and 26 were baptised straitway—15 or 20 more have expressed their determination to obey the Lord in his ordinance, at our next monthly meeting. In a word, parents and children, masters and servants, most deliberately embraced the truth. The mind was illuminated; the judgement informed; and the heart fired with divine love. We communed at night. Deep solemnity clothed almost every mind; partyism sunk out of view, and about 150 communed, some of almost very denomination. The good work is moving on in almost every direction. We anticipate happy seasons.

With pleasure I submit the above, hoping it will afford some satisfaction to every lover of Christ and his cause, and especially to my aged and worthy friend, who has been long in the service.

E. D. MOORE.

*Extract of a letter from Elder* JAMES E. MATTHEWS.

"LAUDERDALE COUNTY, (ALA.) Sept. 24, 1827.

"DEAR BROTHER—I have just returned from a tour of three weeks, during which time I attended three Camp Meetings: One in Limestone County, one in Morgan, and one in Blount. In Limestone we had a reviving time. About 20 joined the church—15 were baptized, and several others believed. Among those who were baptized, was David R. Scott and his Lady, who formerly resided near you. They wish this intelligence communicated to their friends. When we take into view the infantile state of the Church in the above County, its want of popularity, and the voilent opposition of our popular brethren, we may safely say that the progress of truth was beyond what we had anticipated.—And what renders this revival still more gratifying, is, that it does not consist merely in speculation; for the people appeared to enjoy that heavenly-minded disposition, which makes them of one mind and one soul.

In Morgan County, we experienced great opposition, yet six or seven were added to the church. In Blount, very few believed, for the greater part of the congregation were professors. The Methodist and Christian brethren, almost without exception sat down at the Lord's table together.—We had a very refreshing time. Brother Thacker Griffin informs me that he was at a meeting in Bledsoe County, East Tennessee, in July, where about 50 believed. Of this,

and of the Conference at Antioch, in Jackson County, (Ala.) you have probably heard. Several other Camp Meetings have been held in this state, where the increase of the church has been considerable. The church in this neighborhood continues to increase."

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## A CHRISTIAN CHURCH AMONG THE ARABS, TURKS & PERSIANS.

*Extracted for the last Lutheran Intelligencer, from the Monthly Magazine, published at Sleswig.*

On the shores of the River Tigris, there exists a Christian Church, the members of which call themselves Chaldeans, and trace their origin to the time of the Apostles It is supposed that they number 500,000 souls. But little is known of these people. The Papists attempted to make an impression on them some years ago, but failed, and that because of the Bible, of which they had many manuscript copies. Since it has been discovered that these Bible Christians have no printing establishments among them, and no books, the British & Foreign Bible Society, are making arrangements to provide them with printed copies of the Bible..

*Christ. Advocate*

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### FOR THE CHRISTIAN MESSENGER.

We often execrate in others, what we practise ourselves. We look back at the persecutions, set on foot against the Saviour by the Jews with the mingled sensations of astonishment, indignation and horror. To the Jews were committed the oracles of God, in which the character of the Messiah, and the object of his mission to the world were clearly set forth. They were therefore, looking, longing and ardently praying for his approach. But, alas! they suffered the interpreters or the law and the people, to take from them the key of knowledge, and lock up from public view the true meaning of the prophecies, that related to the Messiah, and the object of his advent, and put such a construction upon them as presented the Saviour in the character of a mighty military Chieftain, whose only object in coming to the world, would be, the political deliverance and glory of the house of Israel. And so firmly settled were they, in this opinion, and so completely did it meet, their pride and carnality, that

when he came, with one voice they cried out against him! Though he came to them, loaded with the richest blessings that heaven could bestow, and proposed salvation to them, a salvation, infinitely more important than that which they desired, yet "they saw no form nor comeliness in him that they should desire him."

The same ten thousand eyes that had been anxiously looking for him, when he was presented to them were turned away from him with disgust, beholding no ensigns of royalty attached to his person, no glittering robes, no shield, nor sword, nor mighty armies with implements of death, and sound of trumpet, gathering to his standard! The same ten thousand voices that had been employed in fervent prayer for his coming, when he came, were clamorous for his blood!!

Though he went about doing good, they sought by every stratagem, to find accusations against him. They sent their chief men to insnare him in his words, to confound him by proposing difficult questions to him; hut all their efforts of this sort failed. They became alarmed at his influence.—"What do we?" (say they) "If we let this man alone, all men will believe on him, and the Romans will come and take away our place and nation." They resolved to put him down right or wrong. Finding themselves unable to cope with him by argument, or any thing like fair means, they sought to inflame the passions, and arouse the prejudices of the people against him, by slander, and misrepresentation.

They charge him with breaking the Sabbath—they represent him as a mad-man—as having a Devil, and as performing all the miracles he wrought, by Beelzebub, the prince of Devils!! And finally in prosecuting their malicious designs against the Saviour; they take him by wicked hands, and crucify and slay him! Now all this they did for God's sake,—to preserve inviolate the law of Moses—to support a favorite Creed!

We witness also, the persecutions of the first christians after the death of their Master, by the Jews and Romans, and we see the same spirit actuating both people. The Pagan persecutes the christian, that he may support his Idolatrous worship; and the Jew that he may support the Religion of the Jews. We see a Saul of Tarsus filled with zeal for the Jews religion; breathing out threatnings and slaughter against the christians; draging them before the judgement

seats, and causing them to be put to death, and to blaspheme the worthy name of Christ.

On the other hand, we see one wicked Emperor, after another, in Pagan Rome, enacting the most sanguinary laws against the christians, and causing thousands of them to be put to death in the most cruel manner.

At length, the Church of Christ (or something bearing that name) is established by law, under Constantine. The whole face of thing is now changed. Persecutions are now set on foot, to support the church, or rather to support the Creed of the strongest party. Trinitarians, and Arians alternately persecute, and are persecuted. Ah, Lord God! what a wretched state of things does the church present from this period, for many centuries after! But little else is seen, than the unhallowed struggles of ambitious Priests, for absolute dominion over the estates and consciences of men. Every principle of Christianity is trampled upon; all the tender sympathies of our nature are sacrificed on the Altar of Priestly ambition—*hypocricy, cruelty, bloodshed and death mark their course.*

Thousands, and tens of thousands of men, and even of tender females, fall victims to the rage of partyism.

Now all this too, they did for God's sake—All to suppress herisy and schism; and to promote the unity, purity and peace of the chuach:—and to preserve the truth inviolate!!!

Thus was the prophecy of our Saviour fulfilled: "they that kill you shall think they do God's service."

Now, while thus we glance at the persecutions of the Saviour by the Jews, the persecutions of the Apostles, and first Christians by the Jews and Pagans, and the persecutions of the Saints of the most High, by the Roman Catholicks, all the feelings of our souls are narrowed up, and our indignation kindles at those persecutors, and all our sympathies are excited, for the victims of thier diaboiical rage. But, reader, while christians of all denominations, look at the conduct of those cruel persecutors with the greatest abhorence, and are disposed, as they ought to be, to number them amongst the enemies of God and man, will you be astonished, (mark what I say and ponder it well) if I shall show, that Christians (so called) are cherishing in their own bosoms, the very root from which all those evils which they execrate, have sprung? Alas! it is too true, as I shall make appear.

Why did the Jews persecute the Saviour? Because he

would not submit to their measures—would not subscribe to to their Creed. Why did the Pagans persecute the Apostles and first Christians? Because they would not worship Idols, but opposed all Idolatry. Why did the Trinitarians persecute the Arians? Because the Arians would not subscribe the Nicene Creed. Why did the Catholics persecute thousands to death? Because they opposed their corruptions—because they would not subscribe their Creed. Why do Presbyterians often exclude men from their communion, whose lives are holy, who in reading the scriptures, find out that the Westminster Divines did not know all the truth? Because of that very circumstance—for attempting to grow wiser than their teachers, and for avowing their convictions.

And why do other denominations pursue the same course? For reasons precisely similar. Because men dare to call in question the *infallibility* of their *acknowledged fallible Creeds.*

While, therefore, any thing more is required, to church fellowship, than an acknowedgement, that Jesus Christ is the Son of God, the Saviour of the world, and a life, conformed to that acknowledgement—while any explanation of doctrine, by fallible men is set up as a test of christian character, so long as we are actuated by the spirit of the Jews, who killed the Lord of Glory—so long as we are walking in the steps of the Mother of Harlots, and are but too plainly evincing that we are her true daughters. Thus, we see that spirit from which arose all the persecutions of Christ, his Apostles and Church, is nourished and fostered more or less, in every sect among us. This spirit is the fountain, the streams whereof have been human authoritative creeds, religious persecution, the Holy Inquisition, and all the corruptions of the Church.

It is this spirit, which invades the prerogratives of Jehovah, by prescribing rules of faith and conduct to the Church, of which Christ is the only Head and Lawgiver. It is this spirit, which, in effect, takes from the people the Bible, and puts into their hands a human creed; which must be received and obeyed, on pain of excommunication. I say *in effect* it takes from them the Bible: for although they are allowed to read it as much as they please to prove that the creed is right, yet they must not test the creed by the Bible. so as to find any error in it.

While therefore the various sects are seeking to preserve their respective human creeds inviolate, as tests of ortho-

doxy, and are endeavoring to put down every Reformer, who is pleading for the superiative excellency of the Bible, as the only rule of faith and manners.—who is striving to pull down and destroy all sectarian names, distinctions, and divisions, and bring the church to that oneness for which the Saviour prayed and for which every child of God prays.—they evince most conclusively that they are walking in the steps and are actuated by the spirit of their persecuting Fathers. And that while they profess to abhor the cruel deeds of their Fathers and are raising monuments of praise to the memory of those who were persecuted to death by them; and are saying that if we had lived in the days of our Fathers, we would not have joined them in their evil deeds. Alas! they bear witness against themselves that they are their children, and are filling up the measure of their Fathers. It may possibly be thought by some, that these remarks are too severe, and that they proceed from that spirit which the writer would condemn. But I do most solemnly declare, that, if I know any thing of myself, they proceed from nothing sectarian, but from the fullest conviction that they are true, and the deepest solicitude for the welfare of the Church of God. I am one of those who believe, that we are all in Babylon together. Some. to be sure, are only in the outskirts of the City, while others are in the heart of it. While, therefore, I look at the condition of the Christian world I tremble for it, and for myself: And I wish us all to be alive to the imperious command—"Come out of of Her, my people, that ye partake not of her plagues."

TIMOTHY.

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*An extract from the Christian Baptist, giving an account of the labors of John Secrest, an Elder in the Church of Christ; and the Editor's views of partyism.*

"Elder John Secrest told me, at the meeting of the Mahoning association, Ohio, on the 27th ult. that he had immersed *three hundred* persons within the last three months. I asked him, *Into what* did he immerse them? He replied, he immersed them into the faith of Christ, for the remission of their sins. Many of them were the decendants of Quakers, and those who had formerly waited for "the baptism of the Holy Spirit" in the Quaker sense of those words—But brother Secrest had succeded in convincing them that the *one baptism* was not that of Pentecost, nor that repeated in Cesa-

ria, but an immersion into the faith of Jesus for the remis- of their sins. He labors in the word and doctrine principally in the counties of Belmont and Monroe, state of Ohio.—Thus while my friend Common Sense, and his two Baptist doctors, are speculating on what regeneration is, brother Secrest has, by the proclamation of repentance toward God and faith in the Lord Jesus Christ and immersion for the remission of sins, been the means of regenerating three hundred, in three months, in the proper import of the term.—He thinks that a thousand persons have been immersed this season in the bounds of his labors, by himself and those laboring with him. Immense have been the crowds attending, and great the excitement produced by the simple proclamation of the gospel in the good old fashioned simplicity of unlettered and untaught eloquence.

Jesus Christ belongs to no religious party. All the sects themselves declare that the Holy Spirit is not confined to them, that God respects them not. Every religious revival announced is said to have embraced all that believe in revivals. Presbyterians, Methodists, and Baptists generally participate in all these excitements, because they believe in them. But the Seceders, Covenanters, and High Church folks never have any revivals among them, because they do not believe in them. Be this as it may, one thing is certain, that there is nothing special indicating that God is a party in any sectarian scheme.

A query for the conscientious professors.—*If God does not specially build up the cause of any party; but scatters his blessings upon them all, why should those who love God confine their affections, their labors, their efforts, their desires for the advancement of one party to the exclusion of all others?* I cannot do it. I must love, and labor for the benefit of all whom the Lord hath received as far as I can Judge.

All the good and virtuous in all sects belong to Jesus Christ, and if I belong to him they are my brethren. They cannot help being my brethren, and I cannot help loving them. Jesus the Lord cares not to what party the bad belong; neither do I.—They may be orthodox or heterodox, as they please, for aught I care—The Holy Spirit dwells in the heart of the christian *Baptist*, & a christian *Pedo-Baptist*; but not because of the *tail* they have attached to their name; but because of the family name itself. Many, I hope, will stand on the right hand of the Judge in the great day, who

cannot now walk on the same side of the street. Yes, they will feast at the same table who could not break bread together on earth. There sits John Calvin and John Wesley side by side in a close *tete-a-tete*, not far from where Michael and Gabriel are conversing, & their followers on earth biting & devouring one another! 'Tis a dream; but perhaps a true one—and for my part I am got so sick of all this partyism that henceforth, and forever, if the Lord will, I will never conduct myself towards any professor who walks piously, in such a way that I should feel ashamed to sit at his side, or at his feet in the King's own country.

## OBITUARY.

DIED at Indianapolis, Ia. Sept. 16th, Mrs. Nancy Mitchell, wife of Dr. S. G. Mitchell, aged 46 years. It is due to the memory of that intelligent lady to state, that as a wife, a mother and citizen, she sustained an unblemished reputation. In her intercourse with society, and at all times she was governed by the principles of our holy religion. For some months previous to her death, her health was bad; but the sudden death of her only child, Mrs. Elizabeth Porter, hurried her down to the grave. She lived a christian, suffered patiently as a christian; and with unexampled composure left the world.

## TO POSTMASTERS.

☞SOME Postmasters have been in the practice of charging double postage for this work. This is improper—the "*Christian Messenger*," is printed on a single sheet, of duodecimo form, (24 pages to a sheet,) and is consequently only subject to a postage of 1 1-2 cents a number, when not sent over 100 miles, and 2 1-2 cents over 100 miles. Post Masters are referred to the following letter from the Post Master General to the Editor of the "*Christian Baptist*."

*General Post-Office Department, August* 2, 1827.

Sir—Every 24 duodecimo pages of a pamphlet shall be considered a sheet. See the 13th section of the Post-Office Law. The cover is not rated. The "*Christian Baptist*" of November 6, 1826, published at Buffalo, Va. contains 24 duodecimo pages, and is therefore one sheet and no more, and must be rated with postage accordingly, viz: for any distance not exceeding 100 miles, 1 1-2 cents, and for any greater distance 2 1-2 cents.

Yours respectfully, JOHN M'LEAN.

Rev. A. Campbell, *Bethany, Va.*

# THE CHRISTIAN MESSENGER.

*BY BARTON W. STONE,*

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—PAUL.

VOL. II.] GEORGETOWN, KY. DEC 1827. [NO. 2.


## AN HUMBLE ADDRESS TO THE VARIOUS DENOMINATIONS OF CHRISTIANS IN AMERICA.

*NO. II.*

From the last No. our design may be seen, which is a plea for the religion of Heaven—the religion of love, peace and union of God's family on earth. That this is the religion of the Bible no Christian doubts; and none can doubt that this is not the religion of the present day, nor of centuries past. We are glad that the attention of the christian world is turned to this subject, and the inquiry now is, what shall we do that we may regain the pure religion of the Bible? To this inquiry we have answered,—

1st. That we must cease to judge each other according to our peculiar faith or opinions of truth, and learn the long neglected precept of Jesus, to judge according to our works. We proceed to answer the inquiry more fully.

2d. It is absolutely necessary, in order that Christians may be united, that they know their real situation. This is a subject of delicacy, from which many, for various reasons, have turned their eyes. We feel it a heavy cross; but the love of truth, the glory of the church, and the salvation of souls, overbalance, in our mind, every other consideration. Did we consult our honor, or profit, or worldly pleasure and ease, we should also be silent. But these are transient trifles in comparison with truth and its everlasting blessings.

We are fully convinced that for many centuries the christian world have been, and yet are in Babylon, MYSTERY-BABYLON; and while they are there, the union of christians on Bible principles, can never be effected. Old Jerusalem, called the City of God, was called by the prophet, Sodom, because she resembled Sodom by her wickedness. So the New Jerusalem, or Church of God, is called Babylon, because she resembled that city in her spirit and conduct. The resemblance is very striking to every honest ob-

server." The first account we have of Babylon, or Babe (which literally signifies confusion) is to be found in Gen. xi. Pride and vain glory were then the spirit of Babylon.—"And they said, go to, let us build us a city, and a tower, whose top may reach unto Heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." The spirit of mystery-Babylon is the same. The builders of this city, or as it is called, the church, are determined to make it great, not for the Lord, but for themselves, in order to make them *a name*, or that they may become famous in the world. Before the old Babylonians began their city, it is said, "The whole earth was of one language and of one speech," Gen. xi. 1. So before the builders of Spiritual Babylon began their work, the whole church of God was of one speech and of one language—the language of the New Testament. God, for the pride of old Babylon confounded their language. They no longer could understand one another; they could not build together, nor enjoy each others society. They were consequently divided into parties, and separated one from another in different directiogs. All was now confusion; each party vieing with the other, who shall be the greatest. Has not the same confusion existed even since the day of Constantine; when spiritual Babylon took its rise? Then their language was confounded. Bible language and terms would no longer do. If any should doubt, let him read the Athanasian Creed—let him read the jargon of the schools—let him read the controversies, carried on between the different sects from that to the present day, and his doubts will be removed.

The spirit of Babylon was more clearly manifested in the time of her king, Nebuchadnezzar. He must have an established religion in all his vast empire. He set up a monstrous image, and commanded all to worship it according to the modes and ceremonies prescribed by himself; and if any refused he must suffer a painful death. Persecution to death was a short but powerful argument. Look at mystery Babylon ever since her rise, the same spirit for an established religion, and the same spirit of persecuting them who will not submit to it, has appeared. A religion established by law is by our happy constitution forbidden; but the spirit of it is apparent in every party establishment throughout America. Persecution to death for religion is also forbidden; but the very spirit of it is seen in the bitterness, clamor and strife of the parties against each other,

We speak facts. Let a member of any of our petty establishments dare to think for himself, and should see an error in the creed of his party; let him but dare to publish it; how soon is he denounced, excluded from society, and his name cast out as evil! This is persecution for not submitting to the established religion of the party. It is impossible that every party can defend and establish itself by scripture-arguments; for this would make the scriptures clash as much as their clashing systems. Arguments similar to Nebuchadnezzar's can only support them.

Old Babylon was ultimately destroyed by the righteous judgment of God. Mystery-Babylon too is to be destroyed by the judgment of the Almighty. The desolation of old Babylon was so entire, that its ruins cannot be found. The desolation of Mystery-Babylon shall be so complete, that its place shall not be found on earth forever. O! let us hear the warning voice of heaven, "COME OUT OF HER MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. 4. Too long have our eyes been directed to Rome when we have read of Babylon. Thus have we deceived ourselves. As the spiritual Jerusalem is only known by the character she bears; so spiritual Babylon is to be known in the same way.

You may be ready to say that we are reproaching christians of all sects in the world by representing them as in Babylon. If it be a reproach, the scriptures, not we, have given it. For the very language, "*Come out of her* (Babylon) *my people*," implies that his people are in her. They must come out, they will come out, before the glorious millenium, so earnestly looked for by the pious, shall commence. It is not in our heart to offend nor wound one christian on earth, unless the truth should have that effect. The fear of offending has kept the world in ignorance on this and other subjects of importance. Be convinced of the lamentable fact, and obey the voice of God by coming out of Babylon. You are well convinced that the 1260 years are not expired—you are convinced that the woman has not yet come up out of the wilderness—you are convinced that the *man of sin* is not yet revealed and destroyed—that the reign of Antichrist is not abolished—that Antichrist is not confined to Rome; for if Rome be Antichrist, so are the *orthodox* in the whole world. Antichrist is thus defined by the inspired John, "He is Antichrist that denieth the Father and the

Son.—I John II. 22. But the church of Rome believes in the Father and in the Son, as the orthodox do. Their faith on this doctrine is the same. The reign of Antichrist is very extensive. O that Christians would lay these things to heart! But the question recurs, What shall we do?

EDITOR.

[TO BE CONTINUED.]

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*From the Baptist Recorder.*

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## LETTERS ADDRESSED TO A. CAMPBELL.

### LETTER V.

Brother Campbell.—It would afford me greater pleasure to correspond with you, had I more leisure to read and meditate. The whole of every day in the week, together with four nights, is occupied in my various round of duties. But not to detain you with apologies, permit me to notice a sentence in your reply; it is this: "I," say you, "attribute to *Creeds*, in the proper acceptation of the term, ALL the divisions and strifes, partyism and sectarian feeling of the present day; ALL the havoc of human life, and ALL the horrors of the inquisition in the cause of religion, during many centuries before we were born."

Sweeping declaration; and fraught with self condemnation. Can it in truth be said, that your writings have never produced "strifes and divisions?" If not, does it not follow from your own deduction, that your writings are *de facto*, really and truly a creed, in the proper acceptation of the term? A word to the wise is sufficient.

The creed question has long been agitated in Kentucky—the subject has been worn thread bare by Barton W. Stone, and his disciples, the Arians of the West. They preached and prayed against creeds and confessions; taught the all sufficiency of the Holy Scriptures as the only rule of faith and conduct: attempted the establishment of churches according to the ancient order of things. But what is the History of these reformers? Did they content themselves with the pure unadulterated word of God? By no means; Mr. Stone, Kincade and others, manifested the real grounds of their hostility to creeds: they did not believe the sentiments contained in them. The doctrine of the Trinity they abhorred; the divinity of Jesus Christ was denied; the atonement was rejected; the operations of the Holy Spirit in the regen-

eration of the human heart were deemed useless; and in fine, after having attempted a refutation of the *fundamental truths* of the gospel, the creed of the party was developed. I call them a party; for such they are, notwithstanding their imposing name; a sect, they are, influenced by sectarian views and feelings, as much as any other sect in this western country. I did hope brother Campbell, that in your reply to Mr. Stone's letter, you would have contended earnestly for the faith once delivered to the saints. You cannot conceive how much I felt myself disappointed. Surely you have lost the sword of the Spirit, or have not courage to wield it. You saw that in defending the doctrine of Christ's divinity, you would of necessity fall into the creed making plan; You well knew the history of Arius and his adversaries in the field of disputation. You shrunk; I feel sorry; not that I wished to make a boast of the accession which might be made to the creed cause, but because my soul desired to see truth triumphant over error. Is it a matter of small importance, whether Jesus Christ be the God whom we worship, in whom we trust, or that he be a created being? Stone and all his party, deny that Jesus Christ is God—whole sermons of several hours length have been delivered to disprove the divinity of the Saviour. I am grieved brother Campbell, that you did not reply to Mr. Stone in full—what will be their exultations when they see, that you have abandoned the field to Mr. Stone—that you did not take even one fire be ore you fled.—Beware, my brother. lest you be ensnared, lest you be caught in the net of Mr. Stone. SPENCER CLACK.

[TO BE CONTINUED.]

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## *REPLY:*

### TO ELDER SPENCER CLACK, EDITOR OF THE BAPTIST RECORDER.

SIR:—In your No. of October 13, 1827, we have read a letter over your signature, addressed to A. CAMPBELL, in which you manifest a great degree of anxiety and fear lest he be ensnared by us, and you lose one of the brightest ornaments of your connexion. In order effectually to deter him from adventuring too near this vortex of destruction, you pourtray us in the blackest colors, and, over his shoulders, attempt to stab and destroy our influence in society.—Brother Campbell, no doubt, smiles at your fears, and wonders why you should wish to retain him among you—a man

whom your paper has represented as unregenerated, and a promoter of strife and discord—a man, who is exerting his mighty powers to destroy the constitution or foundation of your churches—a man, whose view of gospel truth in general, differs as widely from yours, as the east is from the west—a man in fine, who professes "to be most sincerely attached to every one, who loves his Lord and Master, whether Baptist or Pœido-Baptist, New Light, or Old Light; and firmly determined to advocate the *restoration of the ancient order of things* to his last breath."

We feel bound to defend ourselves from your aspersions, in a plain style. To wound your feelings is not our object; but to defend what we deem the precious truth of the Bible.

You say, "The creed question has long been agitated in Kentucky—the subject has been worn thread-bare by Barton W. Stone, and his disciples, the Arians of the West."—We acknowledge that the question whether *human authoritative* creeds are not in opposition to the will of God, and the peace of the church, has been agitated for more than twenty years; and we rejoice that many advocates for such creeds (among whom you are considered one) are fairly beaten from their long establishments, and in fact, have yielded the point at issue. Your creeds are truly worn *thread-bare*, and are so pervious to divine light, that they will soon be rent and torn away as veils from all faces. You are pleased to call us "the Arians of the West." With respect to this name, we refer you to our last No. If we are Arians, so were the Fathers of the three first centuries.—This we have proved in our letters to Doct. Blythe; and if farther proof be necessary we are prepared to give it. We can prove, if proof be required, that Arius and his followers apostatized from the Apostolic faith, as believed and taught by the most influential Fathers of the first centuries. The Fathers believed that the Son of God, or Logos, derived his being immediately from the Father, and is therefore of the same specific divine nature. Arius believed that the Son was created out of nothing, and therefore is not the *only begotten son* of God, God's *own* son. You will find, Sir, by examination, that this is true, and the best and most patristical investigators have confirmed it. Does it not argue something worse than ignorance, to apply this name to us, to to whom, of all others, it least applies? We remember that the disciples of our Lord were butchered in multitudes be-

cause they were called *Christians*. We remember that Doct. Fishback and his church in Lexington were very recently rejected by the Elkhorn Association of Baptists, because they choosed to be called by no other name than the Church of *Christ*. We remember, also, when the Baptists in their days of humble piety and success in winning souls to the Lord, were called *New-lights*—So were the Methodists, and so were the zealous part of Presbyterians. You being now *unhappyily* freed from this reproach, cast it upon us, calling us *New-lights*. Indeed, sir, by calling us *New-lights* you confer on us an honor of which we feel unworthy—the honor of being ranked among the pious, despised and persecuted Baptists, Methodists, and Presbyterians in their best days. We have taken the despised and rejected name of our Lord and Master; but men will call us by what names they please, but we hope to own none other than *Christian*.

You proceed to give bro: Campbell our history. No doubt he is as well acquainted with it as you are; for we shall make it evident that you are partially ignorant of it.

1st. You say in reference to us, "That they preached and prayed against creeds and confessions. This is true with regard to *man-made, authoritative* creeds; nor have we preached, nor prayed in vain, you being judge.

2dly. "They have taught (say you) the all sufficiency of the Holy Scriptures as the only rule of faith and conduct." And will you, Mr. Editor, presume to teach otherwise? Does not your Confession of faith teach this? Does not the Apostle Paul teach it, 1 Tim. iii, 16, 17.? Does not the great Head of his church teach it in Matt vii, 24, 25. We thank you, sir, for this honorable testimony in our favor.

3dly. "They have attempted the establishment of churches according to the ancient order of things." This is certainly a praiseworthy attempt; nor have our attempts been in vain; for some hundreds of churches within a few years have been thus established, which are living in peace and in the comforts of the Holy Ghost, and multitudes are daily added to them. We pity the confusion, which we see among the sects of the day, caused in a great measures by their man-made creeds.

4.th You say, "Did they content themselves with the pure unadulterated word of God? By no means." Pray, Mr. Editor, how do you know this? Have we made or received any other book, or any other form of doctrine than the Bi-

bl as authoritative? Answer, if you please. If you deem us unworthy of a reply, do, sir, let us also be considered as unworthy of your notice in charging us wrongfully.

5th. You proceed; "Mr. Stone, Kincade, and others manifested the real grounds of their hostility to Creeds; they did not believe the sentiments contained in them." This we think a very good reason for renouncing a creed; to act otherwise, that is, to hold to a confession, and yet to disbelieve some of the sentiments contained in it, is a species of hypocrisy too base for an honest man to practise. Do not you, sir, reject the Methodist creed for the same reason we reject yours? But is this the only and real ground of your hostility to creeds? Where have we once expressed this? Do sir, inform us, and we will honestly acknowledge our error. If you do not, we shall cast your assertion into the sink of fabrications. Brother Campbell, in his reply to you, has spoken our mind on this subject, we shall add no more at present.

6th. You add, "The doctrine of trinity they abhorred." Pray, Mr. Editor, which theory of the doctrine of trinity have we abhorred? For you well know that the theories are various, discordant, and opposite, some of which, you, no doubt, reject with equal abhorrence with ourselves. But, sir, we ask again what is the doctrine of trinity we abhor? You will probably say, in accordance with your Confession, it is that there are three persons in one God, and one God in three persons. You know the modern and prevailing theory of trinity rejects the term *persons*, and has substituted *distinctions*. We acknowledge it a mere subterfuge, whither men of information have fled to avoid the absurdity of saying, there are *three persons* in one God. For they have clearly seen that the term *person* must be taken in the proper sense, as meaning an intelligent being; or in the improper sense, as meaning an unintelligent being. One or the other it must mean. The first leads to tritheism, or to the belief of three distinct independent Gods; the latter to atheism, or the denial of an intelligent God; for three non-intelligents, nor three thousand, can ever make one intelligent being. The term *distinctions* can never answer for a covering of the doctrine. For should we ask, are the three distinctions, Father; Word and Holy Spirit, each an intelligent being, or non-intelligent being? The answer will involve the same absurdities, as the term *persons* do.

This you may call speculation; and what else is your doc-

tine of three persons in one God, and one God in three persons? Cease from your speculations, and use Bible terms, and then we shall cease from ours, having no necessity for them. But when you hold up your doctrine, as the doctrine of revelation, and unchristianize all who reject it, we feel bound to expose it in its nakedness, and destitution of all claims to Bible truth. We do most firmly believe in the Father, Son, and Holy Ghost, and that these three are *one* in the very sense the great Teacher designed and explained in his prayer for believers, *that they all might be one, even as we* (the Father and the Son) *are one.* Now, Sir, tell us the passage in the Bible, where the Father and the Son are said to be one in any other sense. If not, you should confess you have wronged us, when you said we abhorred the doctrine of trinity. The fact is simply this, we have rejected the doctrines of men on this article. Indeed, Sir, it is time for us all to cease from *teaching for doctrine the commandments of men*, and more diligently read and cleave to the word of God.

7th. "The divinity of Jesus," you say, "was denied" by them. This charge is reiterated from Dan to Beersheba against us without proof, though again and again, from the pulpit and from the press, we have denied it and proved the contrary. Had you designed to do us justice, and to give correct information respecting our views of this subject, you would have stated them as we have done; or at least, you would have said that they denied that the *Son of the living God*, was the living God himself, or the only true God, which is the Father. John, xvii. 3. This we have denied, and some of our reasons you have seen in our letter to the Christian Baptist. You express great chagrin and disappointment that Brother Campbell did not come out and boldly refute them. Do, Sir, refute them yourself. We seriously invite you to the work. If we are wrong, we shall rejoice to be corrected. Your reward shall be sure, if you turn a brother from the error of his ways. Answer the queries proposed to Brother Campbell—answer them in the power and spirit of truth. We assure you, Sir, if our views are wrong here, they cannot be confuted too soon, for they are spreading like fire in dry stubble. Declamation and detraction—misrepresentation and innendoes—have ceased to have any weight with the intelligent; fair statements and scriptural arguments are expected. Remember that we en-

derstand the divinity of Jesus to be this, that he was God's OWN son, his ONLY begotten, and that in him, (the son) dwelt all the fulness of Godhead bodily.

8th. You go on—"The atonement was rejected" by them. We wonder, my dear Sir, at your temerity in making such assertions in a country, where our writings and preaching are so well known. Had you stated that we denied your notions of atonement, you had spoken correctly. You doubtless, with the orthodox, define atonement to be "a satisfaction, made by the death of Christ to law and justice in the stead of sinners." We define it to be a reconciliation effected in the sinner to his God, by the death of Christ: and the death or blood of Christ may be called the *atonement* or *reconciliation*, because it is the means by which reconciliation to God is effected by faith in his blood. Let us try our views by the only passage in the New Testament where the word *atonement* occurs. "And not only so, but we joy in God through our Lord Jesus Christ, by whom we have now received the *atonement*."—Rom. v. 10. According to your views, it would read, By whom we have now received the *satisfaction* to law and justice. Quere:—Do *we* receive the satisfaction, or does God? Or, is the debt, which is demanded *from* us by law and justice, paid to *us*, and received by *us*; or is it paid to God and received by him? Your doctrine affirms the latter. Hence you may see how widely you and the Apostle differ. We say that *atonement* means reconciliation; and so the word, translated *atonement* in the passage just quoted, literally signifies, and is so translated in v. 10. To this no man of learning dare object. The New Testament every where represents us as reconciled or atoned to God by the death of his Son; but no where represents God as reconciled or atoned to us by the death of Jesus. Strange! that your doctrine, if true, has never been taught by Christ nor his Apostles! Passing strange! that you have ranked it among the fundamentals of the Gospel—a doctrine, says Dr. Murdock, unknown in the world till the eleventh century. We refer you to our "Address," 2 Edition, and Letters to Dr. Blythe for correct information of our views on this subject. Do, Sir, make yourself acquainted with them before you publish such groundless assertions, lest some may think that the article you have published on slander on the same page with your letter to Bro. Campbell, may too justly apply to yourself.

9th. "The operations of the spirit in the regeneration of the human heart were deemed useless" (by them.) Is it possible that a Minister of Righteousness, acquainted with our views on this subject, can make this barefaced assertion?— If unacquainted with them, how can he presume to do it?— The people who hear us and read our writings know better. Do, Sir, read the 4th and 5th sections of our Address, 2 Edition, on this subject, and you will confess you have wronged us. If any among us hold the doctrine with which you charge us, we know them not. If we knew them, we should as sincerely oppose them as you do. We believe that sinners are dead in trespasses and in sins; but not so dead but that they can hear and believe the gospel, and through faith, receive the Spirit, by which they are regenerated and saved. If this be not the truth, as stated in the Bible, we have yet to learn the meaning of language.

You are pleased to call us a "party, or sect, influenced by sectarian views and feelings, as much as any other sect in the Western country." If we are such, we are as blameworthy as any other sect in the Western country, yours not excepted. A man gives a poor excuse for drunkenness by saying another gets drunk. If partyism or sectarianism be a crime, do, sir, purge yourself from it before you object it as a reproach to another. The Christians of old were called a sect, while they were laboring to teach and live the religion of their Lord, and to discountenance and oppose every thing contrary to his revealed will. But a true church of Christ never was, and never can be, *voluntarily* a sect from the body of Christ; for this is contrary to the nature and laws of his kingdom. Had we voluntarily separated from the body of Christ, and formed ourselves into a distinct church, governed by laws of our own making; and should we reject a Christian, because he could not receive and be governed by our laws, then might we be called a sect in the worst sense of the word. All such churches are sectarian, and apostate from the true Church of Christ. By this we do not mean that there are no Christians in these sectarian Churches. No: for even in *Mystery-Babylon* the Lord's people are found; for says he "Come out of her my people."

For a while we bid you adieu. You shall hear from us again in our next number; in which we shall say something respecting the worship of the Son of God, and prove from the scriptures that to worship him as a distinct Being from

the Father, is not idolatry, but a duty enjoined by the Father; and which duty, rightly performed, is to the glory of God the Father. We may notice several other particulars in your letter to Brother Campbell. We are yours to love and serve in the gospel of our Lord.

EDITOR.

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## QUERIES PROPOSED FOR INVESTIGATION BY A WORTHY BROTHER:

1. Is war right or wrong in the kingdom of Christ?

2. Is slavery right or wrong according to the New Testament?

3. Did Christ forbid swearing, or taking an oath in every sense?

4. Is the washing of feet an ordinance of God; to be observed in his church?

These are queries of importance, to which the attention of the great and good has long been turned. Nothing new can now be advanced. War and slavery have been reckoned among the greatest evils in the world. We believe that nothing pure can proceed from an impare fountain. James says, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" Jas. iv.—We read "that wars shall cease to the ends of the earth" in the reign of Christ. Now if war was a moral good, the gospel would not put an end to it. The gospel is the ministration of peace, its author is the God of peace, Christ is the prince of peace, the Church of Christ is the kingdom of peace, and its subjects are the children of peace, the fruits of the spirit are love, joy, &c. If all the world were real christians, wars would of course cease, and peace universally reign. The gospel aims a death blow at the very root and principle of war, as all must agree, yet if an assassin were to enter our houses to kill us, our wives or children, should we not act right in endeavoring to defend ourselves and families? If this be justifiable in a family, it would be equally so in a neighborhood attacked by a band of assassins; and if this be justifiable in a neighborhood, a nation would be justified in repeling by force the aggressions. This is war; and this is the point which has divided the opinions of men. We have stated this purposely to elicit information from intelligent brethren. We wish such to communicate to us their ideas briefly, as we wish all communications to be as concise as possible.

Query 2nd. Is slavery right or wrong according to the New Testament?

Ans. Slavery as punishment for crimes; such as is practised in the penitentiary of our State, we think justifiable and right. But African slavery as practised in America, we with all Christians, are assured is wrong, according to the New Testament. To attempt to prove this position in this enlightened day, we think would be an imposition on the judgment of our countrymen. To find a remedy for the evil, now employs the attention of our nation. To emancipate the slaves among us would be to open the flood gates of incalculable evils both to the emancipated and the emancipators. Though we have evinced our hostility to slavery by emancipating those under our power; yet we should be the first to leave the land, in which this should become universal. The only effective remedy for the evil is the colonizing plan. To this the attention of our country is now turned, and colonization societies are formed and yet forming throughout the nation. It is believed that our Congress can, and will aid in the laudable work, and that this evil of our land will be removed; and will become a blessing to Africa, where the light of heaven shall be carried by those, transported thither, and settled in a fertile land. The experiment is made, and hundreds have been taken there, and are happy in the enjoyment of liberty. Their children are all at school, and peace, health and plenty smile upon the colony. Let all christians aid in this work—let every church become a colonization society—Heaven will bless them more abundantly—Africa will bless them—and what has been the greatest evil, will be the cause of eternal thanksgiving and praise. The conscientious christian will give up his slaves to the colonization society, who will have sufficient funds to send them to the mother society to be taken to the land of their forefathers. May the merciful God of heaven make the plan successful in removing the evil from our nation! Amen.

Query 3d. Did Christ forbid swearing, or taking an oath in every sense?

Ans. Profane and false swearing, and swearing when there is no necessity for an oath, is certainly condemned by the Scriptures. But in certain cases it appears to be proper and right. God cannot do wrong; yet he is frequently represented as swearing by himself in order to confirm the faith of his people. Gen: 24, 7. Jer: 22, 5. Exod: 24. 7, 9. 13, 5.

33, 1. Num: 14, 16. 32, 11. Deut: 1, 8. 6, 10. 7, 13. 8, 1; 18. 9, 5. 11, 9. 26, 3. 28, 11. 30. 20. 31, 21. 34. 4. Josh: 1. 6. 21, 43. Luk 1, 73 Heb: 3, 18. 6, 13. 7, 21. &c. Angels swear by his name. Dan: 12. 7. Rev: 10. 6.—God's people are very often presented as swearing by the name of the Lord and that according to his will and command. Deut: 6. 13. 1 Sam: 20. 3. Ps: 132. 2. Heb: 6. 16. &c.—The popish custom of kissing the Bible in swearing; and the light and irreverend manner in which oaths are administered and taken in our courts on trifling matters, we disapprove, believing that by this the very design of swearing is lost.

Query 4th. Is the washing of feet an ordinance of God to be observed in his church?

Ans. On this subject but little is said in the New Testament. In John 13, it is recorded, that Jesus washed the disciples' feet, and said, "Know ye what I have done unto you? Ye call me Master and Lord; and ye say well; for so I am. If I then your Lord and Master have washed your feet, ye ought also to wash one another's feet. For I have given you an example that ye should do as I have done unto you."—Here is certainly a precept and an example given by the great Teacher of the world to his disciples.—That this was observed and practised in the Church afterwards appears from 1 Tim: 5, 10, where it is ranked among good works. "Let not a widow be taken into the number under three score years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet—" &c. Hence it appears that women as well as men practised the washing of feet in the days of the Apostles. How long it continued afterwards we know not; nor should we be careful to know. If it be found in the New Testament, it is enough for us, without farther inquiry.

But how and when shall it be performed? On this question there is a diversity of opinion. We know a very conscientious Christian preacher, who believes this to be a divine ordinance. He has long practised it in the following mode. If a christian brother calls to tarry with him for a night, after family prayer, he girds himself with a towel, and in a bason of water washes the brother or brethren's feet, before they retire to rest. This surely fulfils the precept. Others practise it in a different mode. On the night after the Lord's supper, they meet. The preacher girds himself with a tow-

el, and having water prepared, proceeds to wash the feet of some brother—the sisters at the same time washing the feet of sisters. The exercise is mingled with songs of praise.—How often and when, and where it should be practised by the brethren is not declared.

We are not certain that it is an ordinance imposed on the Church. It is evident that the washing of feet has been practised from the days of Abraham to the time of our Savior. Gen: 18, 4. 19, 2. 1 Sam: 25, 41. compared with Luk 7, 44. The latter verse reads thus; "And he turned to the woman, and said unto Simon, seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss, but this woman since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment." From these passages and that in 1 Tim: 5, 10, it is evident that entertaining strangers, kissing them, and washing their feet with water, were reckoned then among the common acts of hospitality, salutation and friendship. These the Savior wished forever to be observed by his disciples, and therefore gave them an example in Joh: 13.—In this nothing uncommon was done.—The washing of the feet was considered a great comfort to those who travelled over the burning regions of the east, with sandals instead of shoes. We think that the mode, practised by the brother mentioned above, as nearly fills the design as we can conceive. EDITOR.

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Cabbin Creek, Nov. 13th, 1827.

Bro: Stone—I want your opinion on Rev. 19, 15. I have heard it expressed that our Savior trod the wine-press of the fierceness of the wrath of the Almighty God alone, when he hung on the cross. This I do not understand. I want you to send it in our Christian Messenger. MARY MAPLE.

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Dear Sister—With your wishes we shall endeavor to comply. The passage to which you refer, is—"And he treadeth the wine-press of the fierceness and wrath of Almighty God." In reading the Revelation to John in Patmos, three grand enemies of the Church of Christ are described—the Red-dragon—the Beast—and mystery Babylon. The Dragon supports the Beast, and the Beast supports mystery-

**Babylon.** In chapters 17 and 18 the fall of Babylon is described. On her God first pours his indignation. In chapter 19 the judgment and fall of the beast are described; against which the Son of God, called the Word of God, with his armies, is represented as engaging in battle and overcoming. In the 20th chap. the conquest of the Dragon is described — By the Wine-press is figuratively expressed the dreadful judgment of God upon his enemies, under the beast. As grapes in the wine-press are trodden and pressed, so that the red liquor flows in streams and stains the garments of the vintners; so shall the enemies of God be trodden and pressed, and their blood is represented as flowing in streams and staining the garments of the conqueror. Thus is the Son of God represented in Isai 63, 1—6. This event in the Revelation is certainly yet to be accomplished, and therefore could not have taken place at the crucifixion of Christ.

Your brother and servant for Jesus' sake, EDITOR.

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## REVIVALS.

*Extract of a letter from Elder David H. Hathaway to the Editor.*

November 6, 1827.

Bro: Stone—On Cabin Creek since the third Lord's day in August, 10 or 12 have been added to the church, and the work still increases. On Stout's run in Adams co. Ohio, we have received 10 and immersed 9. The work is glorious. In short, within three months I think I have seen near 100 souls profess the religion of Jesus Christ. Lord! increase the work!

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Brother Stone,

As it is encouraging to the friends of the Redeemer to hear of the influence of truth, upon the hearts and lives of men, I send you a few lines upon this subject, to be inserted in the Messenger.

Upon my return in September, from a long preaching tour to the East, I found the Church, at Concord, pretty much as I left it, and as it had been for some time before, making no advances in numbers or holiness. There were individuals, it is true, who were growing in grace, and in the knowledge of the truth, but as a Church, we were not prospering. The consequence of which was, that iniquity greatly abounded in our borders, and as a mighty torrent bore off the multitude

with it, and the Church possessed but little moral energy or influence, to withstand its desolating tide.

But, thanks be to the Author of all good, times took a happy turn in our favor, at our three day's meeting, which commenced on the Saturday before the third Lord's day of September. On Saturday and Lord's day, large congregations collected, and listened with great attention and seriousness, to the exhibitions of the Gospel. The brethren, many of them, seemed unusually affected, with a sense of the languishing condition of Zion, as well as the dangerous state of their neighbors, and neighbors' children, who were without God, and without hope in the world. None, however, professed the faith of the Son of God, till Monday; during which day, about seven or eight were brought to embrace the Lord Jesus as their Saviour, and were united to the Church. Since that time the good work has been progressing, and I have had the pleasure of burying about fifty-two men and women with Christ in Baptism; all of whom, save two, have been added to the Church of Christ, at Concord. Unusual seriousness pervades the neighborhood generally, and many are enquiring, "What must we do to be saved?" I indulge the pleasing hope, therefore, that in a short time, I shall see many more of my neighbors taking upon them the yoke of Jesus, and rejoicing in hope of immortality.

As a Church, we can truly say, "The Lord hath done great things for us, whereof we are glad." May the Lord carry on his good work here, and elsewhere, till sin and partyism, and superstition, and every thing which exalteth itself against God, may be driven from the earth; and all the followers of the Lamb, be united in *the one body, the one spirit, the one hope, the one Lord, the one faith, the one Baptism, the one God and Father of all, who is above all, and with all, and through all.*

Wishing you grace, mercy, and peace, from God, the Father, and our Lord Jesus Christ, I subscribe myself your brother, in the faith and hope of the Gospel,

JOHN ROGERS.

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## A LETTER TO PROCHORUS.

Dear Brother—I have lately read your inquiries and remarks, directed to Philip, and the Editor of the Chr: Messenger, on the subject of Conference, Preaching, and Church Government. As you seem willing not only to make, but also to answer inquiries, I wish to propose a few for your

consideration, with a hope of eliciting information. In reading your communication, which is now before me, I gather the following as your sentiments on the subjects above named:

1. That men are now specially called of God, by the immediate suggestions of his Spirit, to the Gospel Ministry:

2. That persons thus called, act under the commission given to the Apostles; and

3. That a conference or convention of Elders is necessary, and authorized by the Head of the Church, to settle question of particular importance, to induct men into the Gospel Ministry, and to depose them from it.

I am well aware that these propositions, which I am about to call in question, are venerable by reason of their age and popularity; and that to support them, the learning, the talents, the eloquence, the interests, the feelings and prejudices, of the popular sects of the day, are all arrayed.

I approach them, therefore, with some degree of fear, as to the result. Not that I fear the result of a candid investigation, whether it be against or in favor of my sentiments: for truth is my object; and neither truth nor its votaries have any thing to fear from investigation. I fear the result only where partyism, with its unhallowed train, is up in arms, to condemn every thing, without any trial, merely because it may be conceived to be in opposition to its interests. But, Sir, so far as this investigation shall be confined to you and me, I have nothing to fear, but something to expect. For you, Sir, have long since called in question your infallibility: You will therefore weigh what I shall present, in the scales of the sanctuary, before you will either give your approbation of, or put your veto upon it. I will come immediately to the subject of this communication.

1. In the first place, we will make some inquiries and remarks in relation to the proposition that men are specially called of God to the Gospel ministry. I will premise, however, before I proceed farther, that the idea attached to the proposition just stated, in popular use is about this: that God directly, by the immediate suggestions of his Spirit, convinces the man, whom he has set apart for himself, that he is a chosen vessel to preach the Gospel. Now I would enquire, Does the New-Testament afford an instance of any man being specially, or directly called of God to preach the Gospel, or for any other purpose, who had not evidence of his call, which addressed his outward senses? If there be such instances, I have overlooked them.

The Apostles were called by the Saviour while in the flesh, and so were the Seventy. "Follow me," (was his language to the fishermen,) "and I will make you fishers of men."—He appeared to Saul, and said, "Arise, stand upon thy feet, for I have appeared unto thee, to make thee minister," &c. But, have the preachers of the present day, ever heard a voice saying, "Follow me, and I will make you fishers of men?" Has the Saviour ever said to them, I have appeared to you, to make you ministers? Certainly not.

If we have no evidence then, that any were ever directly called to the ministry, by the Saviour, of whom we have any account in the New Testament, who had not evidence of their calling, which addressed their outward senses, how can we claim to be specially called to preach the Gospel? We have heard no voice—we have seen no miracle. In a certain sense, it may be said, that we are called by God to perform every religious duty, because our duty is pointed out to us in the Gospel, which is the voice of God, or of his Spirit. But something very different from this, I apprehend, is meant by a special call to the ministry.

2. I would enquire, Does the New Testament, afford an instance of any who were called to the Gospel ministry, who were not enabled by the Spirit, by which they were called, to teach infallibly? We think not. Hence there is no discrepancy in their teachings; and if we reject their instructions, it is at our peril. But, do Presbyterian, Baptist, and Methodist preachers, who all claim to be called of God, teach infallibly? And are we bound to receive their instructions, as those of an Apostle? Most assuredly we are not: And thanks to heaven for it; for if we were, who then could be saved?

3. Were not those, who were called by the Saviour to the ministry, furnished with power to work miracles, and to confirm their mission? The Apostles and the Seventy were thus furnished. But have modern preachers such power? No: for we cannot heal the sick, nor raise the dead. How then can we expect to be credited when we say we are moved directly by the Holy Spirit to preach the Gospel?.

4. If men are now, specially called of God to the ministry, why was Paul so particular in his Epistles to Titus and Timothy, in pointing out the qualifications of a Bishop?—You will probably answer, to direct the Church and the Elders, in choosing, or setting apart men to the work of a Bish-

op. Very well. But is not this in effect giving up the point, that God specially calls? For in such cases, recorded in the New Testament, *the called* never conferred with flesh and blood; they never were brought before an ecclesiastical court to have their claims to a special call investigated.—Indeed, such an act, on their part, in going before a spiritual court, would be to cast contempt on the Spirit of God; and on the part of the court to require it, would be presumption. But enough at present, upon this point. We will now consider—

2. The proposition, that preachers, in the present day, act under the commission given to the Apostles.

That this is your opinion is clear from the remark, "Their (the preachers') commission is, "Go ye into all the world, and preach the Gospel to every creature."

1. In the first place, I would inquire, if modern preachers act under the commission given to the Apostles, with what propriety are they called Bishops or Overseers?—There were Bishops, or Overseers ordained in every Church, by the Apostles, or others by their directions Now, does not this imply that the labors of those Overseers, were chiefly confined to the respective Churches, in which they were ordained? But had the Apostles any particular charge?—Did not the care of all the Churches come equally upon them? And did they not travel through them all, and thro' the whole world? Yes, verily (says Paul) their sound went into all the earth, and their words unto the ends of the world. But, what would you think of an overseer who would leave his charge and travel through the world?

2. To be a little more particular, the commission given to the Apostles, may be divided into two parts, viz: *mandatory* and *promisory*. The forme in these words: "Go ye, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you"—And the latter in these: "And Lo! I am with you always, even to the end of the world." The first points out the duties, which the Apostles were to perform.—The latter, the aid which they were to expect, in the performance of those duties.—Now in tracing them, in the prosecution of their commission, we readily see what is implied in the promise, "Lo! I am with you," &c. For it is said in the last verse of Mark's Gospel, "And they went forth, and preached every where, the

Lord working with them, and confirming the word with signs following—Amen."

Here then, sir, we have a view of the commission given to the Apostles, and consequently of that also (if you be correct) under which modern preachers act.

3. Then should not modern preachers go into all the world, literally, and preach the Gospel to every creature, as did the Apostles? Should they not also expect the same divine aid, and be enabled to perform the same divine works, of their predecessors, the Apostles? And as the Apostles were law-givers in the Church, have not Ministers now, acting under the same commission, the same right of law-making?

4. If so, does it not come to pass that the Roman Catholic Church, is the only true Church, and that the Pope has assumed nothing? For, if any can claim to act under the commission of Peter, or to be his legitimate successor, the Pope has greater pretensions; and as such, he only claims the right which was given to Peter, of opening and shutting the Kingdom of Heaven—of giving laws to the Church, which Peter did also.

But having covered so much paper with my inquiries concerning the two first propositions, I will pass over the third for the present. I will close this letter by observing, that however Prochorus may view the sentiments it contains, he will, I doubt not, receive it and attend to it, in the same spirit of christian friendship which dictated it.

Your brother, in search of truth, and in hope of immortality,

TIMOTHY.

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*From the Gospel Banner.*

In a former communication, I promised to show in a future number, that honest differences of opinion were not the principal cause of the divisions and dissensions in the Christian Church; but that evil is to be traced to some other source. There is no doubt, but, in the present divided state of Christians, many come to a determination with what society they will associate, from conscientious motives; after a careful inquiry to know the truth. Having satisfied themselves upon this subject, they join in church fellowship with those whose spirit and practice they judge most conformable to the law of Christ. But how many there are who make the inquiries, which society is the most popular; what church stands highest in the estimation of the world; which course will best

comport with the respectability of my character; how shall I be most likely to forward my views of worldly interest; what church adopts those ordinances and forms of worship, that will be least crossing to the feelings of my mind? More inquiries, of this description, than we could name, present themselves to the mind; and they have, in many cases, more influence than the subject of them, is himself aware of. Thus in the very outset, many individuals espouse the interest of a party, from motives widely different from an honest conviction of truth.

It has frequently been witnessed, that members of one society have anathematized the sentiments, which are embraced generally, by another body of christians; and yet retain, in their fellowship and communion, individuals, who embrace the very same sentiments which are deemed heretical. The church whose opinions are denounced are excluded from all christian connection and fellowship; the individual is embraced, as a good christian, and a brother in the church. In this case it cannot be an honest difference of opinion, that occasions the division and strife; for the individual must be denounced, as well as the *deemed heretical church*. But this we do not often find to be the case. But if it be urged that they have acceded to the confession of faith, adopted by the church to which they belong, though in some things they think differently; this only makes the matter worse, for they have added to the evil of their heresy, a species of hypocrisy.

We find this difference in opinion existing not only in the case of individuals in a particular assembly; but in large bodies of christians. We find in the same body of christians, all the shades of difference in opinion, from the highest toned Calvinist to the lowest Arminian, or the mere moralist. But difference arising from this variance of sentiment, are easily obviated, where no views of personal ambition interfere, to cause contention. The extremes of those different sentiments, place those who embrace them, perhaps, as far from each other, as almost any sentiments that we could name. The strife has been as severe and hard contested upon this subject, as any subject in the christian's faith.

Thus, when I discover a portion of the professors of christianity, who have associated themselves with a particular denomination of christians; from motives entirely different from a consciencious agreement in particular doctrinal points; I think I discover evidence that honest difference of opinion

does not furnish the ground for their separation from, and contention with others.

When I hear preachers crying "*go not after them nor follow them*," "they are heterodox in sentiment, they are wolves in sheep's clothing; and at the same time seek to proselyte those who are converted through the instrumentality of those very wolves in sheep's clothing; and retain in their communion individuals who embrace the doctrines denounced; I think it is not honest difference of opinion that occasions the division, and engenders the strife; it must be derived from some other source.

When I see an extensive body of christians acting in concert, who in their particular views depart from each other as far as the rankest Calvinism and the rankest Arminianism are apart; I think they furnish evidence that some more powerfully operating cause exists, for inducing division and strife among the followers of Christ.

This other powerfully operating cause, I will, if permitted, consider hereafter. O.

## OBITUARY.

Elder James Dickinson, an able minister of the New-Testament, has gone from labor to reward. He died Oct. 31st, 1827, at the house of bro: Joel Ellis on Cape Capon, Hampshire county, Virginia. He was a native of Ohio—he became a member of the church of Christ in that state in the 21st year of his age, and commenced preaching two years afterwards. He travelled to the east—was ordained in Virginia—took charge of a church in Philadelphia, and labored much in Baltimore. Borne down by labor in the gospel, his weakness becoming so great, he was obliged to desist from preaching, and practised medicine in Shenandoah county, Va. His disease, the consumption, increased on him till he was unable to attend to his business in that line; and after a short time he with perfect composure of mind, sunk under the hand of death. His companion has lost an affectionate husband—society a worthy citizen—the public a skillful physician—and the Christian Church, a faithful member, and an able minister of the New-Testament. His life was active, and filled up with usefulness, and his death was happy and triumphant.

The communication of Elder Wm. Kincade was received too late for a place in this No. It shall appear in our next.

## NOTICE.

All letter communications to W. D. Jourdan must be sent to Locust-shade, Overton co. Tenn.

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## *PROSPECTUS*

OF

# THE GOSPEL LUMINARY,

VOL. I.—NEW SERIES.

*To be devoted to subjects Experimental, Doctrinal, Historical, Biographical, Miscellaneous and Political,*

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THE GOSPEL LUMINARY, in the proposed form, if suitable encouragement be given, will be published once in two weeks, on a half sheet of imperial size, folded in quarto form, the first number to be issued in January, 1828.

2. It will be afforded to subscribers at one dollar a year, payable on the receipt of the first number, or one dollar and twenty-five cents, if not paid within six months from the time of its commencement.

3. To be fowarded to any part of our country where conveyance is practicable by mail; postage paid by subscribers.

4. Agents who obtain ten subscribers, and become responsible for the pay, will be entited to the *eleventh* and *twelfth* for their trouble, and for all above that number, every sixth.

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6. Returns should be made to Simon Clough, city of New-York, No. 206 Cherry street, by the middle of December next.

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## ERRATA IN VOL. 2, No. 1.

P. 18, line 9 from bottom, read *of* instead of *or*.
P. 21, lines 22 and 23, blot out *as*.

THE CHRISTIAN MESSENGER.

*BY BARTON W. STONE,*

AN ELDER IN THE CHURCH OF CHRIST.

*"Prove all things: hold fast that which is good."*—PAUL.

VOL. II ] GEORGETOWN, KY. JAN 1828 [No 3.

## AN HUMBLE ADDRESS TO THE VARIOUS DENOMINATIONS OF CHRISTIANS IN AMERICA.

*No. III.*

IT is hoped that some impression is made on the minds of our serious readers from attention to our last number, with respect to the lamentable situation of the people of God; and that they seeing the evil, are disposed to reform, and unite according to the will of God. The inquiry now is—on what ground shall we unite? Or, in what creed shall we agree? It is evident that the Presbyterians cannot receive the Creed of the Methodists, nor can the Methodists receive that of the Presbyterians, nor can the Baptists receive the Creed of either of the other sects, nor either of these sects receive that of the Baptists. So of every other sect established on a creed. On any of these grounds or creeds, it is impossible for the various sects to unite. To us it appears equally impossible for them to form a creed to which every sect would cordially subscribe, and on which they could unite. The history of the church from the commencement of creeds proves this fact. For 300 years after Christ the church had but one authoritative creed, which was the Bible. Though they had different opinions of some truths, yet in the spirit of forbearance, they ~~generally lived~~ together in love and worshipped together in peace. But since the council of Nice in 325, when the first authoritative creed was formed, peace and union have forsaken the church, and war, strife, division and confusion, have succeeded to the disgrace of chrstianity, and to the shame of its humble professors.—Creeds and parties increase with time, and yet new parties rise and new creeds are formed.

But we will suppose that all the various sects should harmoniously agree to unite on the Creed or Confession of the Presbyterians; will this creed keep them in union. No—Witness the various parties of Presbyterians who are as far from union and communion, as any other sects on earth, and yet they all hold to the same Confession, but form different

notions of its doctrines. Should all the parties agree to unite on the Methodist Creed, would this keep them united? No: For they too are broken, and are still breaking into parties, hostile to each other. And the many parties of the Baptists prove that their Creed cannot answer the purpose of uniting christians. No human Creed can, as we before stated.

We can propose a Creed, which all the sects can agree to receive, as the only infallible rule of faith and practice, and on which they can unite. This creed is the Bible. Faith in this as the book of divine inspiration, and the directory to heaven, with an humble and unreserved obedience to the precepts of the New-Testament can, and will unite the various jarring sects in one body and in one spirit. For this book inculcates humility, and frowns indignantly on that proud, aspiring spirit that seeks the highest seat—it forbids the love of money, and inculcates contentment with our humble lot, "having food and raiment therewith to be content,"—it enjoins upon us to seek the honor that cometh from God, and forbids us to seek honor one of another—It commands us to forsake father and mother and brothers and sisters, husbands and wives, houses and lands for the kingdom of heaven's sake. For the truth's sake we must deny ourselves, take up our cross and follow Jesus, through persecution, tribulation and distress. In a word we are to set our affection on things above, and not on things on the earth, always endeavoring to perfect holiness in the fear of God—always endeavoring to do unto others as we would they shoud do unto us. Believing thus we should be christians indeed, and should adorn the doctrine of God our Savior. We should then by our holy life confirm the gospel of the Son of God, and convince the world that it is divine—the evidence would be so clear that the world would believe that the Father sent the Son to be the Savior of it.

We have said, the Bible has never divided christians—the very spirit which that book breathes is love, peace, and union; and all who possess the spirit of the Bible, possess these graces. The love of money and the shame of poverty—the love of honor and the fear of contempt—the love of ease and the dread of persecution, stand as mountains in the way of union. A preacher who has a large church and a large salary, could not easily deny himself of it, nor rejoice to see his people forsake him, reject their Creed and party

name, and flow together in Christ, taking his word alone for their creed, and his name alone for their name. Many from this avaricious spirit would oppose them, though they must be convinced that they were right in thus acting. How different the spirit of the old Baptist! He rejoiced to see his disciples forsake him, and follow Jesus. He rejoiced that Jesus would increase, and he himself must decrease. It is from this low, sordid, selfish spirit, that many preachers, we fear, with their satellies, are so fearful of other sects, lest they should draw away some of their flock after them. They therefore warn their people, not to countenance them; and represent them and their doctrines in such colors, as effectually to prejudice their flock from hearing them. This spirit must be banished before the union of the parties can be effected.

A preacher in great esteem and honor among his party, would feel it a cross too heavy for nature to bear, to deny himself for truth's sake of the honor and friendship of the world, and to submit to be despised and rejected by his party, his friends and relatives. Yet this must be done by preachers and people before the parties can unite.

A preacher in wealth, honor and ease is the farthest, in human view, from reformation and union. Shall I forsake all, my wealth, my honor and ease, and submit to poverty, shame, contempt, labor and persecution for the truth's sake? Nothing but grace can give him the victory; and too commonly those in the situation just described have but a small share of it. To make religion wealthy, and honorable in the view of the world, and to confer on it worldly ease and comfort, were among the first causes of its ruin and fall; and while these things are sought after, it will never rise. While the preachers have not so much of the spirit of Christ as to weep over the ruins of Zion, and the misery of the world lying in the wicked one, they never will deny themselves of these worldly advantages—nor will they cease to endeavor to bind their party with the cords of a man. And while the people love *to have it so*, and are under the influence of such a ministry, there can be no hope of a reformation.

There is another spirit attached to a party equally foreign from true religion,—the spirit of carnal emulation. Who shall be the greatest? is the very soul of it. Some seek the pre-eminence by having a very learned and numerous body of preachers; and too much like the Jewish Rabbies assume

high seats, and look down on all others as accursed, *not knowing the law.* Others seek it by increasing their party, and multiplying their numbers. By various means the different parties endeavor to excel, not so much to please God, as to stand high in the esteem of the world. We are very far from including every one among the various parties as possessing this spirit; but it is greatly to be lamented that too many are under the influence of it. If these remarks are by any deemed too severe, we beseech such to ask themselves as in the presence of God the following queries. Does the love of God incline my heart to seek his glory, though it be at the expence of my own honor and glory in the world? Does the love of souls, to save them from sin and misery, and to make them holy and happy in time and eternity, influence my heart to be zealous to preach, exhort and pray them to be reconciled to God—or am I zealous to preach, exhort and pray to add numbers to my party—honor to my name—or wealth to my store? Does the love of truth influence my heart so entirely that I will search for it and embrace it and declare it, though for this I lose all earthly good, honor, glory, wealth and ease—and though I have to forsake the nearest and dearest friends, and meet persecution, shame and contept "in every lane of life?" Is it my great object to please God and save souls?

They, who can with a clear conscience answer such questions in the affirmative, are the men whom God will bless—They shall build up Zion and lead her sons and daughters to peace, love and union—They shall lead the ungodly to repentance, and the world to believe that Jesus is the Christ the Son of the living God. Where shall the partizan, the schismatic, the promoter of discord and division then appear? If on earth he lives he must live alone wretched and forsaken—if dead, his memory will be forgotten, or retained in disgrace. "O Lord revive thy work, in the midst of the years make known; In wrath remember mercy."—*Amen.*

EDITOR.

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## *LETTER II.*—TO ELDER S. CLACK.

It is hoped, sir, that from my former letter, you are convinced that you have wronged us in your representation of us and our doctrine. We proceed to make a few more strictures on a few of your assertions, of a character similar to those before noticed.

You said "They deny that Jesus Christ is God." Had you said "They deny that Jesus Christ is *the only true God*," you would have spoken correctly. This we have learned from a teacher greater than you may be aware of—from Jesus Christ himself, the faithful and true witness. In his prayer to his Father, (Joh. xvii, 3,) he says "This is life eternal, that they might know thee *the only true God*, and Jesus Christ, whom thou hast sent."—All, acquainted with us and our writings, know that we have not denied that Jesus is *God*, but that we maintain this truth, as stated and explained in the scriptures, but not as explained in the *orthodox* creeds of the day. Should you wish correct information on this subject, do, sir, put yourself to the trouble of examining our publications, or cease to speak evil of what you know not.

You ask an important question, "Do they worship him" (Jesus Christ)? We boldly answer, we do.—Again you enquire, "If they do (worship Jesus Christ) I ask, by what authority?" We fearlessly answer by divine authority; as we shall presently shew. You think, that either you or we are idolaters—you in worshipping him as the true God, if he be not, or we in worshipping him as a *being* not the true God. To this important point let us seriously and honestly attend. We both worship the Son, and it is hoped in the same spirit; but you worship him as the supreme, and only true God; we worship him as the Son of the only true and living God. To the Bible let us go, and by this alone determine our authority.

1. We have on record many instances of people and of the disciples, worshipping Jesus Christ when he was on earth. In not one of which instances was he viewed by the worshippers as the supreme, self-existent, or only true God. Matt. ii, 11, 12. viii, 2. ix, 18. xiv, 33. xv, 25. xx, 20. xxviii, 9, 17. Luk xxiv, 52. Mark v. 6 Joh. xi, 38, &c. If this had been idolatry would not the faithful and true witness have testified against it? Would he, who sought not his own glory, but the glory of the Father who sent him—would he not have forbidden it? Doubtless he would.

2'ly. The only true God, the Father, has declared his will that the Son of God should be worshipped and honored by us his creatures. "The Father judgeth no man, but hath committed all judgment to the Son, that all men should *honor* the Son even as they honor the Father." Joh. v, 23. It is evident that the Son in this text is not the very and true God;

for *all judgment was committed to him* by the Father. And, says Paul, "With us there is but one God, the Father, of whom are all things—" &c. Had the Son been the only true God, he must have all judgment independently of another, therefore it could not be committed to him. The very expression of its being committed to him, implies that he had it not before it was committed, and therefore was not independent God—Yet it is the will of the Father that his Son, a being not the independent and self-existent, should be honored and worshipped by his creatures on earth, because the Father had committed all judgment to him."

3'ly. The angels themselves are commanded to worship him. Heb. 1, 6. "When he (the Father) bringeth in the first begotten into the world, he saith, And let all the angels of God worship him."—There are none who will dare to say that the *first begotten* brought into the world was the only true God. Yet this being, not the only true God, was to be worshipped by angels? Are angels idolaters for this act of obedience to the command of the Almighty Father? None will affirm it.

4'ly. Phil. II, 8, 10, 11. Here it is declared of Jesus Christ that after he suffered the death of the cross, "God hath highly exalted him, and given him a name, which is above every name, that *at the name of Jesus*, every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess Jesus Christ to be Lord, to the praise of God the Father." Will any affirm that this being, who was emptied and humbled, and who died on the cross, whom God highly exalted, and gave a name above every name, was the only true God? Yet this being, not the only true God is to be worshipped by all in heaven, earth and under the earth. And by this the Father is glorified. If you, sir, and the *orthodox* be right in refusing to worship the Son, only as the true God, you condemn the obedient univere as idolaters? Yet are they idolaters by the will and command of God!

5'ly. It was the universal practice of christians of old to call on the name of the Lord Jesus. See Acts XI, 14. Cor. 1, 2, &c. "Unto the church of God which is at Corinth—with all that in every place *call upon the name* of Jesus Christ our Lord both theirs and ours. Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ."—It was also the practice of primitive Christians to ascribe to

him glory and dominion. 2 Pet. III, 18. "But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory, both now and forever. Amen." Rev. I, 5, 6. "Unto him (Jesus Christ) that loved us, and washed us from our sins in his own blood, and hath made us kings and priests to God and his Father; to him be glory and dominion forever and ever. Amen." That this worship was given to a being, not the only true God, is too plain to admit of a doubt. But lest a doubt might rise, we will quote a few verses in Rev. v. "And I beheld and heard the voice of many angels round about the throne, and the beasts and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lord that was slain to receive power and riches, and wisdom and strength and honor and glory and blessing. And every creature which is in heaven and on the earth and under the earth,—heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever." In Rev. I, 18, the Son says "I am he that liveth and was dead; and, behold, I am alive forever more." These verses need no comment, and are decisive on the point, that Jesus Christ, a being, not God supreme, is worshipped by all the saints and angels in heaven and earth. And who will dare to call them idolaters? And who will dare to withhold from him that worship, required of the Father, and paid so devoutly by the countless myriads of glory? O for the spirit which animates their devotions, that we on earth might swell his praise to the glory of God the Father. Human systems of religion and vain speculations have too long robbed the Lord of his glory, and caused man to err from the way of holiness and life.

In the whole Bible there is not an instance of Christ being worshipped on the ground of his being the self existent, or only true God; but on the ground of his being God's *own* Son, and the *constituted* Lord and Savior of the world.

You object to worshipping the Son of God, because it is said, "Thou shalt worship the Lord thy God, and him *only* shalt thou serve." Dear sir, is not obedience to God, a great part of the worship and service required of us? Has not God required men and angels to worship and honor the Son? *And*

*he that honoreth not the Son, honoreth not the Father that sent him?* If therefore we worship and honor the Son, we keep the commands of God, and thus worship and serve him supremely and ultimately through Jesus Christ. "I am the Lord; that is my name; and my glory I will not give to another, neither my praise to graven images." Isai XLII, 8. The meaning, no doubt, is, I will not permit my creatures to give that glory and praise, due to me to false Gods or to graven images; but when we give glory and praise and bow the knee to Jesus, we fulfill the command of God the Father, and glorify him ultimately, as before proved. The terms *only* or *alone* with application to God, seem frequently to carry this meaning. Thus, Ps. LXXII, 18. "God *only* doth wonders." Yet wonders were done by Moses and the prophets, by Christ and his apostles. But the power is *ultimately* referred to God. Acts II, 22. "Jesus of Nazareth, a man approved of God by miracles, and wonders, and signs, which *God did by him.*" Again Deut. XXXII, 12. "The Lord *alone* did lead him (Israel through the wilderness) and there was no strange God with him." Yet it is evident that Moses lead them under the direction of God. So that all the wisdom and goodness manifested in their journeyings are *ultimately* referred to God. "God is said to be only wise." Yet many are called *wise;* but God is the source of all wisdom. Again Isai XLIII, 11. "Beside me there is no Savior." Yet Israel had many saviors; but the power was from the Lord, and was ultimately referred to him. Did Israel exalt these earthly saviors in cheerful songs with the approbation of God, to whom they ultimately referred their praise? and shall christians be silent with regard to our great Savior Jeses Christ, and give him no praise, no thanks, nor worship? Shall Jesus be thus neglected, when God the Father is glorified and pleased when we humbly bow to, and worship his Son? Can we feel guiltless in this neglect, when God has commanded, and his command performed by the myriads of glory?—"*Thy will be done on earth as it is in heaven!*"—"Thou that abhorrest idols, dost thou commit sacrilege?"

Trinitarians and Unitarians agree in the object of their worship, the only true God. They also agree in refusing to worship the Son of God, as a being not the true God. We believe they both have been led to this by theorizing and speculating on their various notions of religion, and not confining themselves to the simplicity of the gospel.

Now, sir, if we, in worshipping the Son of God, as we have stated, are idolaters, so were the disciples of our Lord, and so were all the primitive christians—so are the angels and all the redeemed in heaven. If they are guilty of idolatry, who is the author of the crime? Has not God himself appointed the worship?

But if you be right, then all the angels and saints in heaven and earth are worshipping the only true God, who had been emptied, humbled, dead and alive again—one who had been slain and had redeemed sinners to God by his blood—(To what God had he, the only true God, redeemed them?)—one who had a name given him above every name—(what God gave the only true God this name?)—one to whom all in heaven and earth were to bow, and to confess him to be Lord, to the glory of God the Father. What! the only true God to be worshipped to the glory of God the Father! Dear sir, think seriously on these things, and do not let prepossession close your eyes to examination. My charity believes that your practice is at war with your system. If not I should awfully fear for the world. Take heed lest your love of orthodoxy and human systems may not cause you to err *essentially* indeed. Yours sincerely, EDITOR.

[*To be continued.*]

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*An Address to the Christian Brethren, in the different States, who desire a General Conference.*

Beloved Brethren,

Permit an humble brother, who feels a lively interest, in the prosperity of the Church of Christ—who greatly desires to see New Testament doctrine and practices universally prevail among us, to present a few thoughts for your serious consideration. From the minutes of your Conference, as published in the Messenger, I see you wish to have a General Conference. This wish, my dear brethren, I am inclined to think, has been prematurely formed. I am not without hope, therefore, that when you shall have carefully examined its propriety, in the light of the New Testament and of Church history, you will yet abandon it.—And such an examination, or re-examination, I hope you will make, before you go farther—for much, very much may depend upon it. The most of you, I presume, are teachers of the people. You have much to do, therefore, in forming the public mind, and in directing its energies, in a reli-

gious point of view. Should you go astray, thousands of the present generation, yea, and thousands yet unborn may be involved in the consequences thereof. How awfully solemn and responsible therefore, is the station you fill! And well was the inspired apostle aware of this; and hence his warnings to the teachers of his day, and through them to the same characters in all ages: "Take heed to yourselves, (said he to the Elders of Ephesus) and to all the flock, over the which the Holy Ghost hath made you overseers:" And to Timothy, he said, "Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." But to come to the point in hand. You desire a General Conference. Now I would humbly ask, Does *Our Creed* authorize such a meeting? Either it does, or it does not. If it does, then by all means let us have a General Conference. And "for the purpose of a more general union, and uniform understanding," in doctrine and practice; when we are thus met, let us put all our heads together, and make *a little form of sound words*, or "a summary of what the Bible teaches," and ordain that all our Churches shall adopt it, that we may all see eye to eye, that there may be no divisions among us. Yes, let us do all this, and more too; *if our present Creed will allow it.* But if it will authorize nothing of all this, not even the meeting of a General Conference, (and we do not hesitate to say it will not) then why do my brethren desire such a meeting? Would you act without authority?

But perhaps some may contend that the meeting of the Apostles, and Elders, and brethern at Jerusalem, to determine the affair of circumcision, affords authority for a General Conference. That any should draw such a conclusion, seems to me astonishing. For, in the first place, this was but a meeting of one Church with some of the Apostles and the Elders of the Church at Jerusalem. This appears from the form of the letters written to the Gentiles. "Then it pleased the Apostles and Elders, with the *whole Church* to send chosen men," &c. Acts xv. 22. Again, "It seemed good unto us, being assembled with *one accord*, verse 25.

In the second place, the question of circumcision was determined infallibly by the Holy Ghost; so that the decrees of that council are authoritative to this day. This appears from the 28th verse, "For it seemed good unto the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things."

Where then is the authority here for a general conference?

*This* was but the meeting of one church; but *that* which you desire, is a meeting of delegates or representatives from all the churches. The characters of the meetings then, are essentially different.

Again: This meeting was furnished with inspired apostles, who could determine questions infallibly; but that which our brethren contemplate, could have no inspired men in it thus to determine points of controversy. I am afraid therefore of such a meeting. Could I be assured that, as at the meeting at Jerusalem, it would seem good to the Holy Ghost to direct us in all our decisions infallibly, I would most gladly attend such a meeting; otherwise I should be afraid. Never certainly, was any portion of scripture more tortured than that in Acts which we have been considering.

It is used by the Methodists to prove the propriety of all their various conferences, and by the Presbyterians to prove the propriety of a Presbytery, a Synod, and a General Assembly; and in a word, it has been introduced to sanction the meeting and proceedings of every unlawful ecclesiastical assembly that ever convened. But, probably some of our brethren, will plead that the scripture does not directly forbid such a meeting,—that we cannot have a thus saith the Lord for every thing we do, and that such a meeting is expedient, &c. I am exceedingly fearful of this doctrine of *expediency*, in matters of religion; for if I am not much mistaken, this is the precipice from which the church was hurled into Babylon, in which she has continued for centuries, and from which she has not yet escaped. Has not every innovation been introduced on the ground and under the pretext of expediency? Mosheirn, informs us that general councils were never known until the second century: but that when they were introduced they were considered so useful, *so expedient*, that they soon became common. He tells us also, what was their effect upon the church. He states, that by those councils, the whole face of things was changed; that the right and independency of the churches were taken away by aspiring ecclesiastics. Indeed, I think nothing is more apparent from church history, than that general councils were a great means, by which Popery was established.

But we have no thus saith the Lord for many things we

do; why then may we not have a general conference?—True enough! And why not make a calf too, and fall down and worship it? This argument, as well as that drawn from expediency evidently occupies Popish ground; and certainly ought to be abandoned by our brethren.

But a word or two as to the proposed object of a general conference. One says, "for the purpose of a more general union, and uniform understanding;" another says, "for the purpose of more effectually uniting us together, and of spreading truth upon the earth."

These are imposing pretexts: for union, and uniformity, and the spread of truth, are desirable objects. And I doubt not, our brethren believe that these important purposes may be answered by such a meeting. But here again, I must believe they are egregiously mistaken; for all experience, all observation, and all history in relation to such meetings are against their conclusions.

Glance again at their history, my brethren, and you will see that discord, disunion, and divisions have frequently been their inmates, or have followed close in their train. The present condition of the church speaks volumes in opposition to such assemblies—it presents an omnipotent argument against them.

Our neighboring party churches call their general councils bonds of union, peace, &c. But it grives me to see my brethren inclining to walk in their steps, and thus build again the things they once destroyed. Away then with all human bonds of union. I am much better pleased with love, *that* "bond of perfectness," which united the numerous churches, independent of all councils, for the first hundred and fifty years after Christ. Heavenly bond! It is this which unites all the redeemed around the throne, in one glorious family, and binds them to their common God and Saviour as the centre of all their joys. It is this which unites the master and the servant—the rich and the poor—the wise and the ignorant—the teacher and the taught, all as brothers; and this excites them to aspire after holiness, and act in their various stations, each with an eye to the benefit of all. Where this predominates therefore, there is no danger of incroachments; for the interest of one, is the interest of all. If one member suffer, all suffer with it; if one be honored, all are honored." Then my dear brethren, let us follow after love, or charity; for where this abounds there will be heavenly union,—but

where it is wanting, Conferences will be found a poor substitute for it. Wishing that we may all know the truth; that we may be made free in Christ, I subscribe myself, your brother, in hope of eternity, TIMOTHY.

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## REMARKS

*On the annexed Communication of Bro: Joshua Irvin.*

As the Church of Christ at Antioch has determined to find the primitive ground of a christian church, and to occupy it; we ask the brethren, composing that church, from what part of the New Testament they have drawn the conclusion, that "each church has the right—to ordain and induct into office its own officers?" This right we have not been able to find in that book, as belonging exclusively to any particular church. Had this right belonged to a church, why would Paul and Barnabas have ordained elders in every church? Why would they not have permitted each church to exercise its own right in ordaining elders for itself? Why would Paul have left Titus in Crete to ordain elders in every city, if the right to ordain elders belonged to the church itself? Why was Timothy cautioned against laying his hands on any man suddenly, if the right to ordain belonged to the church?

That Jesus Christ ordained the twelve apostles, admits of no doubt—That he authorized them to ordain other men to the work of the ministry, is equally clear. And that those men ordained by the apostles, were divinely authorized to ordain other faithful men to be co-workers with them in the ministry, none can reasonably doubt, who will read the epistles of Paul to Timothy and Titus. We have no good reason to believe that any, except the apostles, were divinely inspired. Timothy and Titus have the best claims; but had they been inspired, why would Paul have taught them so particularly on the subject of the ministry, as well as on other matters? Surely if they were inspired, they had no need of such instructions. If they were not inspired we have no more reason to believe that they conferred any supernatural or spiritual gift by the imposition of hands, than a minister or elder can at the present day. Yet Timothy in ordaining laid hands on the person to be ordained.

This church has come to another conclusion from reading the New Testament, which is, "That the word *ordain* simply means to *appoint*, *elect*, or *set apart*, by a decree of the

church."—We confess that we have never found this in the Book of God. A church may appoint, and elect men for an office, as in the case of the seven Deacons, but we have never understood that this was *ordination* to an office. For after these seven were elected the Apostles laid their hands on them, (Acts 6.) and then and not before were they ordained to fill the office of *serving tables*. We cannot view these men, by this apostolic act, ordained to preach the word. The reason given by the apostles, excludes this idea; For said they "It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." Would they have ordained men to preach the word, and at the same time have imposed the burden of *serving tables*—a burden they found by experience to be incompatible with preaching the word? We think not. Philip and Stephen served tables a while, but soon left this office and went forth to preach the gospel. Philip travelled extensively, and therefore could no longer *serve tables*.

This Church at Antioch has also concluded, by searching the scriptures, "that 'in most instances, if not in all, where the apostles' hands were imposed, some spiritual gift was communicated." It is granted that Jesus by the imposition of his hands healed the sick, and performed wonders. Mar. VI, 5. Luk IV, 40. XIII, 13, &c. It is equally plain that the same works were done by the imposition of the hands of the apostles. Acts XXVIII, 8. It is also granted that by the laying on of the hands of the apostles the newly baptized converts received the Holy Ghost. As Acts VIII, 17, 20. XIX, 6.

Many have thought that because spiritual gifts were conferred, by the imposition of the Apostles' hands, therefore the very act of imposing hands conveys the idea of conferring some special gift. Hence they have concluded—that we in this day, who are not authorized to confer these spiritual gifts, should not make use of the sign, the laying on of hands in the act of ordination. This reasoning at first view appears plausible, but to us it is inconclusive. Because we find certain teachers, who were not apostles, laying their hands on Barnabas and Saul, and sending them away to certain countries to preach the gospel. Acts XIII, 1—4. Surely

we cannot suppose that any spiritual gift was conferred on these two, one of whom was an apostle. The laying on of their hands was nothing more than a solemn dedication of these two to this particular work or ministry to which they were appointed. It cannot be supposed that Timothy, who was not an apostle, conferred spiritual gifts on those whom he ordained, (unless the gift of teaching be such.) Yet he performed this act by the laying on of hands. 1 Tim. v, 22.

The act of laying on hands has been considered, time immemorial, a consecrating, or dedicating any thing to God. Thus the Levites were consecrated to the work of the tabernacle. Num. VIII, 9—17. "And thou shalt bring the Levites before the Lord; and the children of Israel shall *put their hands* upon the Levites; and Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord—and after that shall the Levites go to do the service of the tabernacle—." Thus was Joshua consecrated to be a leader to Israel over Jordan into Canaan. Num. XXVII, 18—23. "And the Lord said unto Moses, Take thee Joshua, the son of Nun, a man in whom is the spirit, and lay thy hands upon him—And thou shalt put some of thine honor upon him, that all the congregation of the children of Israel may be obedient."

Can we conclude that spiritual gifts were conferred on the victims for sacrifice by the laying on of hands?

From what is advanced, we conclude that if teachers in apostolic times, who had not the power of conferring spiritual gifts, yet ordained others by the imposition of hands; therefore teachers or elders now should perform the same act in ordaining other faithful men to the work of the ministry. We cannot find one instance of a church ordaining any to this work.

We have suggested these things for the consideration of brethren, searching for truth. We wish them not to be too hasty in drawing conclusions in opposition to facts. If we cannot see all things clearly now, let us follow original, apostolic practice as near as we can. When we leave this ground, we are like the bark on the ocean without a compass or pilot.

EDITOR.

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*For the Christian Messenger.*

Lately, while on a visit to my friends in Ohio, I stopped near Antioch, a christian church in Clinton county. Here I

staid Saturday and Lord's day. It being the time of their monthly meeting, I attended with them. After we had assembled, the brethren took their seats in a church capacity. From a recapitulation of former business, I learned that they had been investigating the ground they occupied, as a christian church, and some other subjects relating to christian worship. And as the investigation was still progressing, they had unanimously came to the following conclusion, to-wit:—That the church at Antioch is not in Gospel order. That she search the scripture to find primitive ground and occupy it. That the term church, in the New Testament, is used in a general sense with reference to the whole family of God in heaven and earth; and in a particular sense to one society of brethren and sisters habitually assembling at one place to worshp. That each church has the right to judge of the qualifications of its officers and to appoint, ordain, or induct them to office. That the word *ordain* in the New Testament sense simply means *to appoint, elect*, or *set apart*, by a decree of the church; and that in most places, if not in all, where the apostles' hands were imposed, some spiritual gift was communicated, or some miracle wrought. That the first day of the week is the only day set apart by divine appointment for public worship.

The foregoing items, as I understood, were unanimously agreed to. After which the church proceeded to consider the propriety of attending to the weekly breaking of bread, or Lord's supper, which was thought scriptural by a majority; but some doubted. However a spirit of forbearance seemed to pervade all their deliberations and determination to know their Maker's will and do it.

If you think fit you may give this a place in your Christian Messenger. Yours, in the bonds of the love of Christ,

JOSHUA IRVIN.

*Nov. 30th*, 1827.

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ZANESVILLE, (Ohio.) Nov. 6th, 1827.

BROTHER STONE,—I have long thought of writing to you, that I might communicate something of the dealings of God with us, since the session of our last Conference—an account of which, you will receive through the Luminary. We have continued our operations in giving publicity to the gospel with (I think) more than ordinary success. Though we hear complaints of coldness and want of spiritual energy,

yet the cry, *come over and help us*, is frequent, and many effectual doors are opened for the preaching of Christ. Never have I seen and felt more clearly the necessity of an evangelizing ministry. O that the churches and ministers were awake to this important subject! I see no external barriers that can so effectually hinder the general and decided influence of the christians in this country, as those found within their own body. The principles of these are, I believe, the following:—ignorant Watchmen and covetous Lay-men. It must be acknowledged, that the indulgence of the latter evil, is one great reason why the former exists. If any effectual means can be devised to remedy the evil, let the wise project. Through all the discouragements in this country, the cause is advancing; our meetings are interesting, and attended with frequent additions. I hope our ministering brethren in your country will remember us, and make us as frequent visits as possible; and in this, I assure them, that I speak the language of hundreds—yea, of thousands of our warm-hearted friends here. I have many things to write but must content myself with saying but few now.

B. H. MILES.

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FLATRUN, *Bourbon Co. Ky.* Dec. 15, 1827.

*Dear and esteemed Sir*,—Forasmuch as I have many times been comforted by intelligence from various parts, of the increase of the Kingdom of Christ, which has come through the Christian Messenger, I have thought fit also, to give a short account of the work of God in and near this neighborhood, hoping to comfort my brethren that are scattered abroad.

Within the last six weeks the Lord has brought many precious souls from darkness to light, and the power of Satan to the service of the living and true God. Twenty-five of the young converts have publicly put on Christ, by following him in the solomn ordinance of immersion, and several more expect to submit to that ordinance next week. I do not believe the work is over. Two souls were set at liberty last night, at our social meeting, and had a new song put in their mouths, even praises to God. Indeed we have had but few meetings lately, but some weeping mourners have been set at liberty, to praise God for redeeming grace and dying love, while brethren are made to rejoice and feel happy in the love of God.—My heart says, ride on, conquering King.

till the stone that was cut out of the mountains without hands shall fill the whole earth. Your brother in the Kingdom of Jesus Christ, HENRY PARKER.

*Brother B. W. Stone.*

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*For the Christian Messenger.*

A writer in the MESSENGER, Vol. 1, No. 12, who calls himself "PHILIP," says, "*A church is the proper, and only tribunal to judge of the qualifications of its officers!*" If so, why did not God give the churches some directions on the subject? Not one church, in the New Testament, is directed, to ordain, or set forward, any person to the office of a bishop; and it cannot be the duty of a church to do, what God has not commanded her to do.

The same writer says, "*I do not believe that any special trust has been vested in the elders, to examine, judge, and determine on the qualifications of elders.*" If this be so, why were the directions relative to the ordination, and qualifications of elders given to Timothy, and Titus, and not to the church? "The things, that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. II, 2. This cannot mean that Timothy should confer the Holy Ghost on others; because the things, that he had heard of Paul among many witnesses, cannot be the Holy Ghost—the Holy Ghost is not *things*. If Paul does not here give a special charge to Timothy, to commit the Gospel Ministry, as a special trust to others, what can he mean? He could not be exhorting Timothy to preach the Gospel;—it was his duty to preach it to all characters. The phrase, "teach *others also*," must mean that the men, to whom these things were to be committed, should be able to teach others, as Timothy should teach them, or as Paul had taught him. Paul did not command the church to commit, nor to cause their preacher to commit the ministry to others, but he commanded Timothy to do it; of course it was his prerogative to judge of the faithfulness, and ability of those, to whom he should commit this important trust. When Paul delineates the character of a Bishop, he addresses himself to Timothy, and not to the church. He says, "he must be blameless, apt to teach, one that ruleth his own house well, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?—Not a novice,

lest being lifted up with pride, he fall into the condemnation of the Devil."—1 Tim. III, 2. IV, 5, 6. From this it appears that a bishop must have a care of the church similar to that, which he has of his own family. Paul cannot here mean a novice in christianity, because he is not treating on it, but on the office of a bishop; of course when he prohibited a new beginner from the office of a bishop, he must mean a new beginner in the work of a bishop. If a Wheel-wright would tell the workmen in his shop, he did not allow a new beginner to finish work, he would not mean a new beginner at farming, but at making wheels. If it was the duty of Timothy to ordain such as the church might approve, why was he not told to do so? If it was the prerogative of the churches to decide on the qualifications of bishops, whether they should be ordained, or not, why were they not told to do so? Rev. II, 2, has been brought to prove the church has this power. "Thou hast tried them who say they are apostles, and are not, and hast found them liars." This was only detecting imposters, which is certainly the duty, and privilege of every church; but there is a wide difference between that, and conferring an office.

In the epistles directed to particular churches, we learn the order, and duties of churches; in those addressed to Timothy, and Titus, we are taught the qualifications, order, and duties of the elders; and in the Acts of the apostles, and the general epistles, we are informed of the practice, both of the primitive church and the apostolical ministry. Paul did not exhort Titus to obey the churches in every city of Crete, and hold himself responsible to them, and to them alone; but he directed him to set in order the things, that were wanting among them, and ordain elders, or overseers over them, and to *exhort*, and *rebuke* with *all authority*.—Tit. I, 5. Chap. II, 15. Titus was not directed to ordain such as a church might tell him to ordain, but such as had the qualifications that Paul described; of course he, and not the church, was the judge in the case.

In 1 Tim. I, 11, Paul says, "The glorious Gospel of the blessed God was committed to his trust." And in the 18th verse, he says, "This charge I commit unto thee son Timothy according to the prophecies, which went before on thee, that by them thou mightest war a good warfare." In Chap. IV, 11—16, he continues his address to Timothy. "These things command, and teach. Till I come give attendance to

reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the Presbytery. Meditate on these things, give thyself wholly to them, that they profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." From the above text we learn the following things: 1st. That the gospel was committed in trust to Paul. 2d. That he committed the same to Timothy. 3d. That in accordance with certain prophecies that had gone before respecting Timothy, this gift was given to him by the laying on of the hands of the Presbytery. Timothy was not told to obey the church, but to *command, and teach* her. As I have already proved that Timothy was commanded to commit that ministry that he received from Paul, to others, it must be evident to every unprejudiced mind, that the elders are authorised to commit the pastoral office to others, and that in doing this no power on earth has any right to control them. "Now there were in the church, that was at Antioch certain prophets, and teachers; as Barnabas, and Simeon, that was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the Tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas, and Saul for the work whereunto I have called them. And when they had fasted, and prayed, and laid their hands on them, they sent them away."—Acts XIII, 1, 2, 3.

From this passage we learn the following things relative to the ministry of the primitive church: 1st. That prophets, and teachers, and not the church, separated men for the work of the ministry. 2d. That they were so separated by fasting, and prayer, and the laying on of the hands of a Presbytery, or convention of ministers. 3d. That the men so ordained were not Novices, but had been engaged in the work long enough to establish a character for usefulness. Saul, and Barnabas had been preaching a good while.

In performing this work, for which they were separated, we find Saul, and Barnabas ordaining elders in every church. To ordain is to appoint. therefore it is the duty to appoint elders. This is the order of the New Testament, the only discipline of the Christian church. It will be better for us to continue in it, than to adopt any new plan.

The christian ministry was established by Jesus Christ

near eighteen hundred years ago. They did not, they could not, derive their authority from the churches; they existed anterior to, and were sent by their master, to plant churches. "And Jesus spake unto them saying, all power is given unto me in Heaven, and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things, whatsoever I have commanded you, and lo I am with you, even unto the end of the world. Amen."—Mat. xxviii. 18, 19, 20. He could not have meant the end of the Jewish state, that probably ended on the day of Pentecost, or at farthest with the distruction of Jerusalem, which happened long before the end of the first century. Of course he must have meant that, this order of preachers should continue, and that he would be with them, to call, qualify, and assist them to preach by his spirit, and protect them by his providence, till the end of the Gospel dispensation. To give up this doctrine, would be to give up a spiritual ministry. From this text it is evident Christ has constituted his ministers, spiritual teachers, and placed the whole world under their tuition. As a convention of teachers is abler to judge of the qualifications of a school-master, than are the scholars he is to teach; so the scriptures make it the prerogative of elders to ordain, *i. e.* to appoint qualified men to teach all nations. Although all good teachers are learners, still they are abler to judge of the ability of a teacher, than the little children are. It always has been the practice of the conference, to which I belong to ordain no member of any church without a recommendation from the church, to which he belongs, but the elders are *obliged* to reserve to themselves the power of setting their negative on the petition, because, to ordain an elder, whom they think unqualified, would be to sin against God. I do not think however that the elders are bound to ordain none without a petition from a church, because, it has happened, and may again happen, that men have been called, and qualified, to preach, that did not belong to any church: in such cases it is the duty of Conference to ordain them without a recommendation.

Philip says, "*I do not believe that any special trust has been vested in the elders to examine, judge, and determine on the qualifications of elders.*" Then on turning one short period, he says, "*The elders of course will not participate in ordination without a belief on their part of the candidate's ability*

*to teach others.*" This premise is, that they have no right to determine in the case; and his conclusion is, that they, of course will act according to their own opinion. If Philip thinks the elders ought to act respecting the ordinations in that way, which they think is right, the opinion of the church to the contrary notwithstanding, he believes the very doctrine he is opposing. Any church that would oblige preachers to ordain elders, whom they did not think qualified, would act as a tyrant.

WILLIAM KINKADE.

[*To be continued.*]

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## AN ADDRESS

*To the elders, preachers and brethren, in the Church of Christ.*

DEAR BRETHREN,—We wish to turn your attention to a few subjects of vital importance, especially at the present crisis. We have been viewing the marvellous works of grace of late, exhibited among the various denominations of christians, as well as among ourselves. We have with great desire been looking for the religion, taught by Jesus and his apostles to be revived—the religion of love, peace and union. Though we hear much of christian love and union preached by the different sects; yet in the end they generally let us know that they acknowledge none to be christians, but such as believe that Jesus Christ is God, equal with the Father. Such as deny this doctrine are debarred from all fellowship and communion with them. By them we are accused of doctrines we do not believe; and when we attempt to defend ourselves they will not hear; but persist in reiterating the charges. By them we are denied the name and character of christians, and by many doomed to endless perdition. These people have assumed a seat, too sacred for a mortal to fill—a seat, on which none but God the Judge of all should sit—a seat denied them by Jesus, when he said, "Judge not lest ye be judged."

We are pleased to see the approximation of the sects to each other; but we must acknowledge that what we have seen is yet very far from that fellowship and union taught in the New Testament. We see them sit down together at the same table of the Lord; but we see jealousies existing among them—each party endeavoring to get prosolytes from the other—each envying the success of the other, and rather grieved than rejoiced to see multitudes converting and uniting with another sect. With all this imperfection, yet the

grand work is progressing, though slowly. The apostacy, from small beginnings, advanced step by step to the alarming height in which it has been seen in years past; it may be expected to sink as gradually. In our memory and time we have seen it sink several grades, and we confidently anticipate the joys of that day, when the man of sin shall be destroyed, and the pure apostolic religion re-established on earth. The present is an eventful crisis, and calls aloud to all to be awake and doing their duty.

We that preach the gospel should be diligent. More can be done in a day when the attention of the people is arrested, than in a year when they are asleep. Let us dwell on the more important doctrines of the gospel, as the depraved and lost condition of the world, as dead in sin, as enemies to God, his laws and government, as captives to sin, death and hell, as unholy and exposed to indignation and wrath, as without help and unable to save themselves. Urge the doctrine of regeneration, that they must be born again or never enter into the kingdom of God. Teach the great plan of redemption—how it originated in God—how his love to the world moved him to send his Son to be their Savior—hold forth Jesus as the prophet, priest and king of his people—his life, death, and resurrection, and his coming again to judge the world. Insist much on the doctrine of faith, repentance, and obedience. Hold forth the cheering promises of the spirit, of eternal life, of pardon, and of salvation through faith and repentance. O let us avoid speculation on these important doctrines! Let us labor to feel the weight and force of them on our own hearts. If not, in vain we labor to impress them on others. The successful preacher is the feeling preacher; and the feeling preacher is one, who converses much with his own heart, and is often on his knees conversing with his God, and delights in studying his word. We have seen great preachers in the pulpit, apparently engaged in delivering important truths; but out of the pulpit we have seen them immediately mingling with the vain, the sportive, and the gay, and joining in their empty talk about trifles, and political subjects. Such too plainly shew the want of the spirit of religion, and their labors are fruitless. Let us always preach in private circles as well as in the public assemblies.

As much as possible let us avoid dwelling on the controversies of the day. These rather please the curious, than

profit and convince the sinner, or comfort and strengthen the saint, or promote the cause of true piety on earth. Let us pursue steadily the course we have taken, and leave the event with God. We have taken the Bible as the only rule of our faith and practice, and the name christian, as the only name we wish to have. In this we cannot be wrong. While others may be contending for their various creeds and notions—while they lose sight of religion by endeavoring to prosolyte to their faith—while they are quarreling about *Who shall be the greatest*, who shall have the greatest numbers, let us steadily follow our Leader, Jesus Christ, and keep his commandments. Let the parties deride and defame us—let them anathematize and reject us,—Let them call us heretics, arians or devils—still let us cultivate the gentle and meek spirit of Jesus. "Be wise as serpents and harmless as doves." We are advancing to the judgment where justice will be done us. There party-spirits and names, human creeds and high pretensions, shall be disregarded, unless to be divinely frowned upon, or branded with eternal infamy, and their advocates be filled with shame and confusion.

Let us not neglect to meet together every Lord's day for worship. Should you have no preacher, meet and read the scriptures, sing, pray and exhort one another. Let a part of the day be devoted to the instruction of our children in the scriptures. Choose one or more pious and intelligent men, who shall preside over the class of children; let them previously assign the portion of scripture to be read, and labor to make them understand it. This will be found profitable and pleasant.

To you, dearly beloved, are these thoughts humbly submitted by your brother and fellow laborer. EDITOR.

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## TO CORRESPONDENTS.

We have many letters addressed us by our patrons, requesting our correspondents to affix their proper names to their communications, and no longer conceal themselves under fictitious names. I cannot see the impropriety of the request, and therefore urge my correspondents to comply with it. EDITOR.

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*Notice.*—Elder Barzillai H. Mills has lately published a Hymn-book. They can be had wholesale or retail in Zanesville, Ohio.

# THE CHRISTIAN MESSENGER.

*BY BARTON W. STONE,*

AN ELDER IN THE CHURCH OF CHRIST.

*"Prove all things: hold fast that which is good."*—PAUL

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## *REMARKS OF BRO: WILLIAM KINKADE,*

[CONCLUDED.]

Philip tries to prove that no man is called to the ministry now as they were in the apostolic age; he admits that Christ called the apostles, and then in a bantering manner asks the following question: "Are any ministers in the present day, or have they been since the days of the apostles, called in a similar way?" To this I answer, the ministers of the christian church, as far as I am acquainted, do not believe they were called exactly in the same way, *i. e.* by an audible voice, but in a *similar* way *i. e.* by the Holy Spirit, or Comforter, that Christ promised should abide with his ministers forever. Those who receive no special call to the ministry, but derive their authority from the church alone, ought to shape their doctrine to please the sovereign people, and like good republicans, obey the will of their constituents. that elected them. This appears to be in accordance with Philip's views of Government; he says, "*I believe that every member, whether preacher or not, is responsible to the church, and to the church alone.*" If we are responsible to the church *alone*, we cannot be accountable to God, nor to our brethren in the ministry. Saint Peter addressing the elders says, "Likewise ye younger submit yourselves to the elder, yea all of you be subject one to another." But Philip says we must be responsible to the church *alone*. Those who believe with Philip may do so, but we, who were called by Jesus Christ, and brought into the pastoral office, through the order of his ministry, should be careful to teach the people all things whatsoever he has commanded us, whether it please them, or not, and be in subjection to his ministers, through whom we received our commission.

If every preacher is responsible to the church *alone*, what is the use of Conference? No argument made in it can be obligatory on one of its members without the consent of his

church. If this doctrine be correct, a Conference of preachers, would resemble a convention of slaves, the property of different men, gravely arranging business, and formin extensive plans of co-operation, when at the same time not one of the poor creatures dare to do a thing without his master's leave, nor move a step off the plantation without a pass. Speaking of the elders meeting in Conference, Philip says, "*I hope never to see a meeting among us, arrogating to itself the special trust, or right of setting forth preachers, or of controling the churches in any manner whatever.*" I know Philip will never see the ministers of Christ *arrogating* this right: it is already vested in them by Jesus Christ, who in his last will, and testament directed them, whom to ordain, and how to do it; and also made them overseers over his church, putting the churches under their care, as sheep are under the control of shepherds. Peter says to the elders, "Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lure, but of a ready mind. Neither as being lords over God's heritage, but being examples to the flock, and when the chief shepherd shall appear, ye shall receive a crown of glory."—1 Pet. v, 2, 3, 4. The phrase "Feed the flock of God, which is *among you*," proves that the elders were themselves a widely extended community. Regard them as such, and we can easily see how the flock of God could be among them. But if they had no standing, but as members of the different churches where they lived, then they were only individuals scattered among the flock. I now ask the question, is it possible to act as a shepherd without controling the flock? Again is a shepherd placed over a flock by the sheep themselves, or by their owner? If the Holy Ghost did not mean that elders should control, and rule the church, he has used language, calculated to deceive every reader. Paul says to the elders, "Take heed therefore unto yourselves, and to all the flock of God, over the which the Holy Ghost has made you overseers."—Acts xx, 28. It was the Holy Ghost, and not the church, that made these elders overseers over the flock, and, as we are in the same dispensation they were in, may we not look for the Holy Ghost to invest men with the same authority now?

If there is no such thing as a special call to the ministry in the present day, what is the use of praying the Lord of the harvest to send laborers into his harvest? On Philip's plan

it would seem more consistent to pray to the church to elevate *suitable* men to the work. Is an overseer accountable to none but the hands under his care? Is he not responsible to their master? How is it possible to be an overseer over people, and yet control them in no respect whatever?

If the elders have no power to govern the ministry, and must be subject to the churches in all things, they cannot be rulers; they can only have a vote in common with the weakest members of the church. Liberty to exhort, and advise their brethren, and deliver speeches to them, cannot make them rulers: every member in the church has that liberty. Baptizing people, and administering the Lord's supper to them, in obedience to the church, is no more ruling them, than a slave rules the white people, when in obedience to his master, he prepares the supper, serves them while they eat, and washes their feet when they are done. On Philip's plan of Government, the elders are rulers in no sense, unless he can make it appear, that the words *ruler* and *servant*, are synonimous. The churches are commanded thus, "Remember them, which have *the rule over you*, whose faith follow." "Obey them that have *the rule over you*."—Heb. III, 7, 17. The elders are in no part of the scripture commanded to obey the churches, but are authorized to teach, exhort, command, and rebuke them with all authority. Peter commands the elders all to be subject one to another. But if elders are responsible to the church, and to the church alone, they cannot be subject to one another; no man can serve two masters.

The very fact that they are commanded to be in subjection to each other, is a proof that they were an order of men distinct from other christians, because subjection implies government. Their experience, character and duties, are in many respects different from other christians: they have been called by the Holy Ghost to preach; they have the qualifications of a bishop, and it is their duty to administer the Gospel, and its ordinances, watch over the church, and commit the ministerial function to others. In these duties they have to work together, as labourers in harvest, or as masons at a building. Paul speaking of himself, and other preachers, says, to the Corinthians, "We are laborers together with God, ye are God's husbandry, ye are God's building."—1 Cor. III, 9. Does Philip think builders should have no control over the house they are making? Or that his

bandmen should have no control over the field they are cultivating?

It is impossible for men to be subject to each other in joint labor without agreeing on some plan of co-operation, and that minute the elders meet, and agree on any plan, they are holding a conference. And whenever they decide among themselves whether they will, or will not, ordain an elder, they act as a presbytery, or spiritual court. They cannot act in concert without counsel; they cannot co-operate in executing a plan, when no plan is laid. For one man to lay the plan, and oblige the next to execute it, would be episcopacy. For any individual church, that pleases to oblige the elders to execute her plans of ministerial operations, would be the basest of usurpation, and make the general church a monster with many heads. For the churches collectively to govern themselves by an association, in which each is represented by its delegates, would be a representative republic. But for the elders in virtue of their office to be standing members of conference, or presbytery, all on perfect equality, and always ready to act, with subjection to each other in the duties of their office, is the government of the christian ministry, laid down in the New Testament; and is as far from Episcopacy, as Democracy is from Monarcy. As it is *impossible* for preachers jointly to execute their ministerial duties in subjection to each other without some form of government among themselves, it certainly must be safest to follow that form given by Christ. The preachers in the bounds of one, or two hundred miles, are as intimately connected in their religious duties, as are private christians in a particular neighbourhood, and there is as much necessity for the former to be united in conference, as for the latter to be joined in a church. We read of two conferences in the apostolic age; one in the 2d Chapter of Gailations, in which they agreed to go, and preach, some of them to the Gentiles, and some to the Jews, and also agreed to remember the poor: the other is in the 15th of Acts. It was composed of apostles and elders, and to whom was referred the dispute relative to circumcision. In this conference there was *much disputing*, yet they continued to debate on the question till they became unanimous. From this we learn that holding conference, was an apostolical practice, therefore when we hold conference we tread on apostolic ground; if it was right for the ministers of the primitive

church, it is right for us. Speaking of the Presbytery, Paul uses the definite article, *the* Presbytery, by which he shews that it was a court well known in his day. The ministry of God under the old Testament was an order of men distinct from the rest of the Jews. And the priests were initiated into office by the priesthood. While the people continued under this ministry God blessed them. But when the ten tribes revolted, and under their leader made priests of their own choosing, that were not of the sons of Levi, they took the road to idolatry and ruin. Paul mentions this practice of the church making preachers for themselves, an act of apostacy. "For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."—2 Tim. iv, 3. If it had been the order of God, for churches to choose their own teachers, Paul would not have charged them with an opposition to sound doctrine for doing so.

Conference never ought to try to impose a pastor on any church; no church ought to try to compel the preachers to ordain any man. A church has a right to choose a pastor, among the elders, that are already ordained, but has no right to decide, who shall be ordained. The sixth chapter of Acts does not prove that the people have a right to choose, who shall be ordained for preachers, because the persons there selected by the people, were not chosen to preach, but to serve tables, a business not only distinct from, but incompatible with, preaching the word. Hence the apostles said, "It is not reason that we should leave the word of God to serve tables. Wherefore brethren look ye out among you, seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business.

If any person should convince me, my views are wrong, I will thank him, and he will no doubt benefit others, for I am not alone in these views. But whoever may oppose me, let him come out over his proper name. I wish to know Philip's proper name, perhaps I would rejoice to call him brother. I hope it is only modesty keeps him from telling it.

WILLIAM KINKADE.

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*From the Christian Register.*

## A FRIENDLY INVITATION.

The writer of this has lately seen in manuscript a Dissertation on John viii. 17,—["It is written in your law, that the

testimony of two men, is true. I am one that bear witness of myself, and the Father that sent me, beareth witness of me."]—which contains an argument against the doctrine that Christ is God, which I am unable to answer. The author has consented that the argument should be briefly stated in the Christian Register, with a friendly request that some believer in that doctrine, may, in the Register, candidly show how he thinks the argument can be fairly refuted.

The writer of the Dissertation says, that there was a diversity of opinion among the Jews, in regard to the character of Christ—some supposing him to be indeed the promised Messiah; others regarded him as an authorized prophet, but not the Messiah; others, and probably the majority among the leading men regarded him as an imposter, or one who assumed the office of an inspired Teacher, without being sent of God. Such being the opinions of the Jews, our Lord was induced on various occasions to affirm, that he came not of himself, as an imposter, but was sent by God. He also affirmed, that he came not to do his own will, but the will of the Father that sent him;—and in proof of these assertions, he appealed to his words or instructions and to the miracles he had wrought.

On the occasion when the words of the text were uttered, Christ had been preaching in the temple on the day of a public festival. His preaching astonished the multitude, and led some to inquire—"How knoweth this man letters, having never learned?" To this inquiry, Christ answered, "My doctrine is not mine, but his that sent me."—Knowing that it was a disobedient temper or unreasonable prejudice, which led so many of the Jews to reject him and his instructions, he frankly told them, what temper they must possess to decide the question impartially, respecting the origin of his doctrine—whether from God or from himself.—"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

It is now to be observed, that, both in this and the preceding verse, Christ made, what he obviously deemed an important distinction, between a doctrine from God, and a doctrine from himself—which seems to imply that they would have been justified in regarding him as an imposter, had he come in his own name, without being sent of God. But if Christ was himself God, what difference could there be, between a doctrine from God, and a doctrine from himself? If the

Father was the person called Christ, surely a doctrine from him might be a doctrine from God. Or if Christ was a second person equal with the Father, and the same being, still a doctrine from himself, could be no other than a doctrine from God. It hence appears to me, that Christ did not regard himself as God, or that his reasoning with the Jews was entirely destitute of force, and even of intelligible meaning.

Such is the argument in the "Dissertation;" and any one who will furnish a candid solution of the difficulty it involves, will be entitled to the thanks of

AN INQUIRER AFTER TRUTH.

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We are pleased with the remarks in the article we have extracted from the "Christian Register," and think that the texts adduced are irrefragable evidence that the Son of God is not the only true God, but an intelligent being, distinct from him.—From the same chapter, and in the same connexion another point is as irrefragably proved, which is, that the Son of God existed in heaven before he came into the world, and consequently did not begin to exist in the reign of Augustus Cæsar. Joh. VIII. 23. "And he said unto them, ye are from beneath, I am from above; ye are of this world, I am not of this world." The expressions "I am from above—I am not of this world," evidently convey the idea that he came from heaven; as, "Who shall ascend up to heaven, that is to bring Christ down *from above*. Rom. x. 6. "Seek those things which are *above*, where Christ sitteth at the right hand of God." Col. III. 1, 2. Also, Js. I. 17, and III. 15. Luk xx. 24, 25. The phrase *from above* is expressly used by our Lord to signify *heaven*. Joh. III. 31. "He that cometh *from above* is above all—he that cometh from heaven is above all." In fact there is not to us a plainer doctrine of revelation, than this that Jesus came down from heaven. "I came down from heaven not to do mine own will, but the will of him that sent me"—"For the bread of God is he who cometh down from heaven, and giveth life to the world." "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is (was) in heaven." "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father," &c. Joh. III. 13, 31. VI. 33, 38, 42. XVI. 28.

In accordance with this plain truth Jesus said to the Jews in the same connexion (Joh. VIII. 14.) "I know whence I

came and whither I go, but ye cannot tell whence I come and whither I go." It is a fact, that the Jews knew not whence our Lord came; and when he told them he came down from heaven, they were offended and murmured, and said "Is not this Jesus the son of Joseph, whose Father and mother we know? How is it then that he saith, I came down from heaven?" If he began his existence from Mary in the reign of Augustus, then the Jews did know whence he came, consequently our Lord's words were not true. Paul taught the same doctrine, 1 Cor. xv. 47. "The first man is of the earth, earthy; the second man is *the Lord from heaven.*"

This plain truth that an intelligent being, distinct from the only true God, the Father, did exist in heaven before he came into the world, is farther evident from the declarations made in the scriptures, that he ascended up where he was before. Joh. vi. 62. "What and if ye shall see the Son of man ascend up where he was before?" Paul to Ephesians iv. 8–10 establishes this fact, that it was the very same person or Being who descended from, and ascended to heaven. "He that descended is the same also that ascended up far above all heavens, that he might fill all things." Now if we can ascertain where he did ascend, we can easily determine where he was before he did descend. Paul says, "Jesus, our great High-Priest, the Son of God, has passed into the heavens." Heb. iv. 14. Stephen saw him in heaven, standing on the right hand of God. Acts vii. 55. Paul says "After he had purged our sins, he sat down on the right hand of the Majesty on high." Heb. i. 3. Jesus said, "I ascend to my Father and your Father, to my God and your God." Joh. xx. 17. From these and many similar texts, it is evident that the Son of God ascended to heaven, therefore he was in heaven before he did descend, consequently he existed before Mary, and before he was made flesh.

This intelligent Being or Spirit was the Son of the living God before he was born of Mary, and before the worlds were made. Rom. i. 1–3. "Paul—separated unto the Gospel of God,—concerning his Son, Jesus Christ, who was made of the seed of David according to the flesh, but declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." From this it appears that the Son of God was an intelligent Being, consisting of flesh and spirit. The flesh was produced by the power

of the Holy Ghost of the Virgin Mary, who was of the lineage of David, and therefore is Christ called the Son of David. The Spirit of holiness united with this flesh is the Son of God, who pre-existed in heaven; for "When he cometh into the world, he saith sacrifice and offerings thou wouldst not, but a body hast thou prepared me—O God." Heb. x. 5–7. "Forasmuch then as the children are partakers of flesh and blood, he (the Son of God) also himself likewise took part of the same—" Heb. II. 14. The agent existed before he acted in taking flesh. "The Word was made flesh." Joh. I. 14.—He was the root and stem of Jesse—He was the root and the offspring of David—He was David's Lord and David's son—All these expressions convey the same idea, that is, He is the Stem, the offspring, the son of David with respect to the flesh; but with respect to the Spirit he was the Son of God, the Lord of David, the very root of Jesse and David; because as the root supports the tree and communicates life and sap to it, so David and Jesse and all things are supported and quickened by him. That David's Lord was the Son of God,—the pre-existent Son of God, is evident from the text; "The Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy foot stool." We before proved that the Son of God did ascend and sit down at the right hand of God, and that he ascended up where he was before; therefore David's Lord was the Son of God, who existed in heaven before David—before the world was.

That the Son of God existed in heaven before he came into the world, is farther evident from Heb. I. 1, 2. "God—in these last days hath spoken to us by his Son, by whom also he made the world."—Should any inquire, By whom did God make the worlds? the Apostle answers, By his Son; therefore we conclude that the Son existed before the worlds were made—The Father in verse 10 addresses the Son thus, "And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." "God created all things by Jesus Christ." Eph. III. 9. "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things and we by him." 1 Cor. VIII, 6.—The Son also prays, John XVII. 5. "Father, glorify thou me with thine own self with the glory I had with thee before the world was." Passages to this effect might be multiplied, but these are deemed sufficient.

These doctrines to us appear plain, and we have wondered that the christian world so generally reject them, and brand with heresy the man who believes them. It is with a pure desire, to soften their hard feelings towards us, as well as to convince them of their error, that we have beeu thus particular. EDITOR.

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## OF THE KEYS.

In the Bible mention is made of several keys, conveying different ideas, the import of which may not be generally understood. We will briefly attend to this subject.

1 Rev. i. 18, Jesus says, "I am he that liveth and was dead, and behold I am alive forever more, Amen; and have the keys of hell and of death."

The word *hell* (*hades*) does not mean the place of torment; for it is said that death and hell (*hades*) were cast into the lake that burneth with fire and brimstone.—Hell or *hades* represents that invisible state or place, which receives and retains the soul after its separation from the body till the resurrection—and death represents that which receives and retains the body from its dissolution from the soul till the resurrection. Hence it is said that "Death and hell (hades) delivered up the dead which were in them." Hell or *hades* delivers up the soul, and death the body. No longer forever shall they keep the souls and bodies of the world in a state of separation—those of the just shall be united in immortality to die no more forever, and those of the unjust shall be united to suffer the second death, or everlasting punishment. Paul speaking of the resurrrection, exultingly cries out "O death where is thy sting? O grave, (*hades*) where is thy victory?" 1 Cor. xv. 56. He thanks God, who gave us the victory through our Lord Jesus Christ. For when Jesus died his soul was in *hades*, (improperly translated *hell*) and his body was in death, or under its power. But "His soul was not left in *hades*, nor was his body left under the power of death to see corruption. On the third day he arose from the dead, and wrested from death and *hades*, our enemies, the keys which they had, and with which they would have locked up the world in eternal night, and forever have prevented the resurrection. As a victor he triumphantly ascends to heaven, and gloriously stands in the midst of the listening multitudes there, and says "I am he that liveth and was dead, and behold I am alive forever

more, Amen (loudly resounded through heaven); and have the keys of *hades* and of death"—holding them up to the view of the transported millions. With these keys he will come again, and unlock the dark prisons of *hades* and death, and deliver the countless myriads of Adam's children from their long captivity, and bring them before his judgment seat to hear and receive their final destiny.

In Rev. iii. 7, we have an account of another key in the hand of Jesus, "He that hath the key of David, he that shutteth and no man openeth, and openeth and no man shutteth."—This undoubtedly refers to Isai xxii. 22. "And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut, and none shall open." This is a prophecy of Eliakim the son of Hilkiah. This Eliakim is recorded to have been over the household of king Hezekiah of the house of David. (Isai xxxiii. 2.) By the key of the house of David being laid upon his shoulder, we are taught, that the government of king Hezekiah's house was committed into his hand; and he should be a father to the inhabitants of Jerusalem, and a glorious throne to his father's house. Verses 21 and 23. With this key Eliakim opened the door into the presence and treasures of the king, and granted admission to such as he deemed worthy, and shut the door against the unworthy. He was doubtless a type of Jesus Christ, our great Eliakim, which name signifies *the resurrection of God*. On the shoulders of Jesus is laid the government—He presides over all the treasure of God, for all are delivered unto him—He opens the door of the kingdom with the key, which he has in his own possession, and admits into the presence of God all the unbelieving and impenitent. He opens the door into the treasures of God's grace, and gives freely to the poor that ask, but shuts it against the rich, who are sent empty away. Through Christ the door we all enter into the kingdom, presence and grace of God. The door stands open to all, but they alone enter who comply with the terms of the gospel.

Some have supposed that this was the key, which the Lord gave to Peter, when he said, "I will give thee the keys of the kingdom, whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." By the kingdom of heaven they understand the church—that the keys were to open and shut the door of this church—that they were given to Peter, who

opened the door of the church to the Jews on the day of pentecost, and to the Gentiles at the house of Cornelius. But it is evident that no man could open or shut this door but the Lord Jesus himself. There is but one door into the church, and there was no necessity of more than one key. But Peter is said to have *keys*, in the plural number, given to him.

On the supposition that Peter did receive the key of David, by which he opened the door of entrance into the kingdom or church, and shut it against such as he judged unworthy, a few inquiries naturally arise; Who got the key after Peter's death? If Peter ever had it he never transmitted it to a mortal man; for John in vision long after saw it in the hands of Jesus. We hear nothing more about this key for several hundred years after John saw it in the hands of Jesus. Then the Bishop or Pope of Rome pretended to be the successor of Peter, and laid claim to the keys delivered him by Christ, and claimed the exclusive right of opening and shutting the door of the church—of opening it to such as he judged worthy, and of shutting it against those whom he judged unworthy. As this was a work, which required a greater degree of discernment than commonly falls to the lot of man, the pope affected infallibility.

During the reign of darkness for many centuries, his claims and pretensions were acknowledged good. At length they were doubted and ultimately rejected by the Reformers, Luther and others. For their temerity his infallibillity, the pope, hurled them out of the church, shut the door, and with his key locked it against them, and bound them on earth as incorrigible heretics; determined never to loose them till they should repent. Now were it true that the kingdom of the Pope was the true church of Christ, and if indeed he had the key or divine power to open and shut the door of this church for and against whom he pleased, and whatever he bound on earth was bound in heaven; it will follow undeniably that all the Reformers and their long train of followers to this day, are what the Catholics say they are, *accursed heretics!*

The Reformers established another kingdom and called it the church of Christ. They too had a door into their church and claimed the keys given to Peter, to open and shut to whom they pleased. Since that day they have divided and subdivided into numerous parties—each party has the king-

dom or church of Christ established, and doors to open or shut with Peter's keys, for every party claims them—each claims the divine authority to open and shut the door of the Church of Christ, and that what it binds on earth is bound in heaven. Woe to the christian world if this be true! All are bound, all are excluded from heaven, except the Catholics! and indeed they also are excluded by the sectaries.

But we need not fear. The church of Christ includes the good of all the parties. The door of this church Christ himself opened, and he alone can shut it. He alone has the key—He never gave it to Peter, nor to any other man.

We will now inquire, What keys were those given to Peter? We answer. It was a custom in Israel, that when a candidate for the ministry was to be dubbed a D. D. or authorized to be a teacher, he appeared before the Doctors of the law; if they judged him qualified they gave him a key. This key unlocked a certain room in the temple, where the law and the prophets were kept: By entering into which room the young Doctor might fully learn and understand the mysteries of God, and teach them to others. According to this custom Jesus said to Peter "I will give thee the keys," &c. By these keys we understand the Holy Spirit in its various operations, which Spirit is the true key of knowledge, "which, says Jesus, shall lead you into all truth, and bring to your remembrance all things whatsoever I have spoken unto you." When Peter received this Spirit on the day of Pentecost, then he was qualified to unlock the kingdom. The mysteries of Moses and the prophets, and of Jesus Christ in the gospel were clearly revealed to him. He now saw clearly how Moses in the law and the prophets pointed to Christ and the Gospel, and how they were fulfilled in him. He opened his mouth and taught the multitudes these things to the conviction and conversion of three thousand souls by one short sermon.

Jesus farther said respecting these keys given to Peter, "Whatsoever thou shalt loose on earth shall be loosed in heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven." As if he had said, When you receive these keys you will fully understed the design of the law and the gospel. You will see that the law has its end, and is vanished away—You must loose this yoke from the necks of the disciples, and set them free from its obligation—It shall also be loosed in heaven, so that no longer shall my followers

be bound to its observance. You will find also that there are many moral and holy precepts in the law, or old dispensation, which must not be loosed, but bound on all my followers—as to love God with all the heart, &c. These you must incorporate with the gospel, and bind them with all my precepts on all my people—they shall also be bound in heaven. EDITOR.

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We did design to address a third letter to Elder S. Clack, in reply to his, addressed to Elder A. Campbell, in order to expose his disingenuous conduct in giving a specimen of our doctrine as preached by one of our *greatest preachers*, and a *champion* in our cause. The sermon he heard not himself, but received it second-handed. If such things, stated by him, were preached, we know not; but we boldly affirm they were not preached by one, esteemed by us or the public, as the greatest or among the greatest of our preachers. The specimen is too puerile, and too high colored with absurdity to gain credit. It is truly astonishing that Elder Clack should imagine that such stuff could influence Bro. Campbell's mind against us, and prevent him from falling into our *snare*. Elder Campbell has treated it, as we anticipated, with merited contempt. Were we disposed we could give specimens of sermons preached by Baptist preachers, esteemed *great* by that sect—specimens which would astonish future generations; but such as are now so common that they would hardly be doubted by any living in our country. This is not said to disparage the preachers of that order: They in general stand as high in our esteem, as preachers of other sects; but to shew the folly of introducing such speciments for the purpose of sinking a respectable, though persecuted people. Such stuff is disgustful to the pious and intelligent, and can only please the bigot, and the ignorant. We have therefore relinquished our intention of addressing Elder Clack any farther, unless he should feel disposed to notice our letters already addressed him. We rather suspect that he will act according to the 6th rule of the Populars' logic, as mentioned by Mr. A. Campbell in these words: "When you are conscious that you cannot carry your point, represent your opponent as unworthy of your notice, give his system or his arguments the name of some obsolete heresy, and tell how it was blasted and refuted centuries ago;"—Chr. Bap. vol. 5, pa. 125. EDITOR.

*From the Christian Baptist.*

*Logic of the* Ins *and Outs, or of the Polulars and Unpopulars.*

I have long since discovered that there are two systems of logic, or two modes of reasoning, that seem to be almost uniformly adopted by two classes in society, irrespective of their religious or political views. The *Ins* adopt one system, and the *Outs* another. By the *Ins* we understand those in authority with the people; and by the *Outs*, those not in authority with the people. The former are the Populars, and the latter the Unpopulars. The logic of the *Ins* has in it the following rules:—

1. Never submit any of those points essential to your good standing with the people, to the hazard of investigation. Remember you have something to lose, but nothing to gain.

2. When your system is attacked, always extol the wisdom, piety, or virtue of its founders; descant upon its antiquity, and enumerate its votaries.

3. Ridicule the pretensions and expose the arrogance of those who would dare to oppose names so reverend, usages so ancient, and authorities so numerous.

4. If possible, as far as lieth in your power, arraign the motives, and impeach the aims of your opposers.

5. Calumniate their characters, if you can; under any pretence, and defame them, but with apparent regret that you should be compelled to do so.

6. And lastly, when you are conscious that you cannot carry your point, represent your opponent as unworthy of your notice; give his system or his arguments the name of some obsolete heresy, and tell how it was blasted and refuted centuries ago.

The logic of the *Outs* is not so easily reduced to one system as that of the *Ins*. If in politics, one system is adopted; if in religion, another. But the general points of coincidence are—

1. To submit every thing to the test of reason; and if in religion, to revelation.

2. Neither to adopt nor to oppose any point because of the names of the persons who embrace or reject it.

3. Canvass the opinions and arguments of those who oppose without invading their reputation, or attempting to injure it. When the cause of the *Outs* is a good one, such is the system of logic adopted. And even when it is not so good, there must be an apparent respect to the above decisions

To make this matter more intelligible and apparent, we shall present a few remarks on

*Moral Authority.*

Political and moral authority, though different in some respects, are, in others, the same. The president of these United States is possessed of much political authority. So is the king of England. The popes of Rome have had very extensive political authority, and still have a good portion of it. They still possess a very great ecclesiastical authority; but this in church government is the same as *political* authority in the state. But besides this authority, and distinct from it, they are possessed of an authority over the minds of men affecting their understanding and consciences. This is purely what we mean by *moral* authority. The different sectarian teachers have each a certain amount of this authority over the minds of the religious community amongst whom they labor, and indirectly amongst others. Some of the sects know the value of this authority, and how to use it to the best advantage, much better than others. Convert this *moral* authority over the people into arithmetical numbers, and some of the sects possess it in the ratio of ten, twenty, thirty, and forty millions of actual stock. In managing this stock there is a great diversity of talent exhibited. Some of them manage their capital stock so wisely as to make it count twenty-five per cent. per annum; while others, not so prudent in their affairs, cannot make it tell more than eight or ten per cent. per annum. I see, or think I see, through all the machinery of the involutions and evolutions of these sects, a constant attention to increase the capital stock; and some of them have blabbed out the secret too soon in anticipation of what was to be achieved through the immensity of their resources. The Mammoth Bank of these United States is not more formidable to the little county corporations, than is the moral authority, or the capital stock of influence, of the leading sects, to the small patrimony of the Sabbatarian or the Covenanter. But there is one thing which, above every thing else, is worthy of remark while on this topic, and I have felt and seen its truth very often exhibited. It is the ease, the uncommon ease, with which a person possessed of much moral authority can support any point against a person who rests his cause upon truth and evidence alone. A single assertion of such a person is worth at least *ten good arguments* of the disciple who has nothing but reason and

the Bible to support him. A notable proof of this we gave in our last number. All the arguments in four volumes of this work in favor of the *restoration of the ancient order of things*, were set aside and proved to be erroneous by a single assertion from Mr. Spencer Clack of Kentucky, who announced that "*Semple and Campbell were at issue!*" Those, therefore, possessed of this most valuable property, are happily exempted from all the evils and hardshsps of those destitute folks who have to prove, double prove, and, sometimes, trebie prove a position, before they can expect even a polite hearing.

[Mr. Campbell proceeds to state that nothing contributes so much to the increase of moral authority, as a religious revival, "It seals the mission of a man to be 'the instrument' of, or the great actor in, a *revival*, pretty much the same as miracles did the mission of the Apostles." *So* many think and judge; but he cannot by this judge of the rectitude of the cause or doctrine.] "If I did (says he) I cannot tell whether I should be a Cumberland Presbyterian, a Congregationalist, a common Presbyterian, a Baptist. of the *Gillite, Fullerite*— of the *creed*, or *anti-creed school:* whether I should be of the "*Christian Church*," or of the "*Church of Christ*"—a Methodist, a Calvinist, a Unitarian, or a Trinitarian; for they all, this year, have abounded in revivals. What saith the Saviour and his apostles, what saith the law and the testimony, THEREFORE, must turn the beam, or decide the point with me.

Those who consider all the revivals announced in the sectarian papers to be the work of the Holy Spirit, must either have a morbid conscience, or no conscience at all, if they refuse to unite in every act of social worship with those people amongst whom the Father, Son, and Holy Spirit vouchsafe to dwell. If God has thus gifted them all, and made no difference between the Baptist and the Paido-Baptist, the Methodist and the Calvinist, the "Christian Church" and the "Church of Christ," the old side and the new side Presbyterian; why, what are we that we should withstand God and oppose his Spirit and his work by declaring that we will commune with the Holy Spirit only when he pleases to meet us in our own quarters!!! I challenge all the believers in these revivals on this continent to present one good reason why all sects should not break down the middle walls of partition and unite in one holy communion, perfect and complete—if so be the Holy Spirit, *the Father, Son, and Holy Spirit* makes no difference amonst them all. EDITOR.

H—E

## NEWS FROM IRELAND.

*Extract from the remarks of the Rev. Mr. Montgomery, before a meeting of the Synod of Ulster, in Ireland, on the subject of Unitarianism.*

"Mr Montgomery spoke to the following effect: Moderator, in coming forward to address you on the present occasion, I cannot avoid feeling that I do so under many disadvantages. The man who has the multitude at his back, who sails upon the full tide of popular favor, has an easy task to perform in vindicating his opinions; for there is a sympathy in the breast of his auditors which gives energy and life to all that he utters. But the individual who ventures to stem the current of public feeling, who goes forth in his frail bark against rolling waters, has only a cheerless and a hopeless prospect before him. Such is my situation at present; yet, although I may be driven back by the stream, or overwhelmed by the tempest, I cannot see the Synod of Ulster rushing forward, in the dangerous confidence of security, to what I consider destruction, without boldly pushing forth to warn her of the shoals and quicksands to which she is approaching.

"A Presbyterian by education, and feeling, and conviction; a Presbyterian, because I consider the principles of our church essentially favorable to the great cause of civil and religious liberty; I should be unworthy of the privileges which I enjoy, if any contemptible view of personal convenience or temporal interest could prevent me from expressing freely what I strongly feel. I wish, however, to approach this important subject in a serious frame of mind, and in as calm a manner as the agitation of the last four days will permit. But as I am sensible that the ardour of debate. and the very nature of an extemporaneous address may carry me beyond those mild and decorous bounds which the character and station of this assembly require to be observed, I commit myself to the judicious correction of the Moderator. I feel it the more necessary to do so, as I, and those who think with me, have had our opinions treated, by several speakers, with terms of unmeasured obloquy and reproach. The gentlest epithet applied to us has been that of *heretics*. I never expected to hear the word used in a *Protestant* assembly, but its reiterated application on the present occasion has taught me that no mode of faith can change the evil propensities of human nature, and that the hateful passions of men are never so malignant as when they put on the sacred garb of religion.

Those, however, who have adopted this vulgar system of abuse, which only reflects discredit upon themselves and the cause which they espouse, have not the merit of originality in the course which they pursue. The attaching of odious *names* to opinions and persons marked out for persecution, has always been the favorite plan of the exclusively righteous. I feel unwilling even to allude, in this heated assembly, to the most glorious Being that ever appeared upon earth; but we all know that the Redeemer of the world was brought to the cross under the accusation of *blasphemy*, and the great apostle of the Gentiles was reviled as a *heretic* for preaching the truth dictated to him by the Holy Spirit. Paul "confesssed that after the manner which they called heresy, worshipped he the Lord God of his fathers." I cheerfully make the same admission: I own, that after the manner which the majority here "call heresy," I do worship my Creator. But I am not the more in *real* error on that account, for I believe no member of the Synod will say that *numbers* prove "sound doctrine." If such a position were tenable, wo be unto Protestantism! Indeed, Moderator, except for the credit of this body, I care not by what name I may be called; neither shall I retort upon my opponents the invidious epithets which might easily be applied, being determined not to sacrifice the best part of Christianity, its spirit of infinite benignity and love, to the support of a party or the maintenance of speculative opinions.

"Mr. Cooke has been courteous enough to compliment me as possessing "talents, acquirements, and eloquence, of no ordinary kind;" and to say, "that *he* thinks more highly of *my* abilities than I do of *his*." For the first part of his eulogium, however unmerited, I feel grateful, though probably I ought to consider it only as the *tact* of an ambitious general, magnifying the power of his enemy merely to enhance the glory of certain victory. With regard to our comparative estimates of each other's talents, I hope he is correct; for, knowing how highly I appreciate *his* abilities, I should be proud to stand even *higher* in the estimation of so competent a judge. But admitting his compliments to be sincere, in how awkward a situation does it place himself in condemning my opinions! He grants me a mind *capable* of judging, and concedes that I possess literary acquirements adequate to enlighten and direct my judgment; and yet (more strange to say!) he declares that I do not understand the fundamental

doctrine of the Gospel, which he avers is clearly revealed in every page of the New Testament! How this alleged force of intellect and extent of information can be reconciled with my alleged ignorance of the plainest proposition of Revelation, it is not for me to determine; but as I feel grateful for his courtesy, I freely give him the full benefit of his argument.

"I am not, however, more surprised at Mr. Cooke's granting to me all the attributes which are usually considered necessary to enable a man to form correct opinions, and then declaring that I am in dangerous error, than I am at the humble estimate which he seems to make of his own talents, whilst he proposes to guide the opinions of others by a religious test or declaration. How a church that considered itself *infallible*, or an individual who believed himself *inspired*, could make such a proposition, I can readily conceive; but how any man, or body of men, admitting fallibility of judgment, and laying no claim to inspiration, can be guilty of such an audacious attempt "to lord it over God's heritage," (the conscience,) I do confess I have no faculties to comprehend. As there is a *possibillity* of error, wherever there is human *fallibility*, in how awful a situation must those stand who either require or give assent to that which *may* be "the commandment of men," instead of "the truth of God"! It is vain to tell me, that "this is only a declaration of opinion, not a test of belief." It is a distinction without a difference; for, what a man *declares*, at the bidding of his fellow-man, he virtually *subscribes*. Now, I do say, without fear of rational or spiritual contradiction, that any body of fallible men who demand assent or subscription to any declaration or test of faith, in *human language*, under the fear of any penalty or the hope of any reward, are trenching, not merely upon the fundamental principle of Protestantism, "the right of private judgment," but also upon the sacred prerogative of the great Head of the Church. "Who art thou," saith the Apostle, "that judgest another man's servant? To his own master let him stand or fall." And elsewhere we are instructed, "that one is our master, even Christ, and all we are brethren." How dare those very Presbyterians, that declaim most loudly against the usurpations of Popery, who call upon the Catholics to read their bibles, to despise their priests, and to extricate themselves from the trammels of their church; how dare they, in the face of common shame and

common consistency, to turn upon their brethren, and to attempt to place "the yoke of bondage" upon their necks! When I witness such an attempt, I blush for the weakness or the wickedness of man; but I will neither be a partaker in the shame nor in the crime. So truly do I detest all human interference in matters of conscience, and so awful have been its effects in the world, that were you this moment to lay before me a human creed, every word of which I believed, I would not subscribe it, least I should thereby sanction the interference of man with the sole prerogative of the Redeemer. Indeed, what are all such attempts, but a manifestation of the impious vanity of man, pretending "to be wise above what is written," and to reveal the will of God *more clearly* than it has been revealed by the spirit of truth. Sir, I will subscribe no creed but the Bible; I will account for my views of it to no human tribunal but my congregation; and when this world and its evil passions shall have passed away, I pray to Him "who alone can keep me from falling," that I may not be altogether unprepared to answer for my faith to the great Head of the Church.

"I admit that this body has the *power* to pass any declaration which it pleases, and to demand any submission of its members which it pleases; but I deny that it has any Scripture warrant for doing so. And if, Moderator, you should persevere, what will be the consequence? You may make *hypocrites* of the weak and the crafty, and the worldly; you may make *martyrs* of the firm, the upright, and the sincere; but every child who hears me must know, that you cannot change the conviction of a single mind or alter the feeling of a single heart. Suppose you pass your declaration, and I refuse my assent or signature, which as an honest man I must refuse, you will probably say unto me, "We can no longer give you the right hand of fellowship;" but, if I *subscribe* your creed, though you *know* I do not *believe* it, then you will receive me as a brother in the Lord. How revolting then is this project to every virtuous feeling of the human heart! You will spurn the hand which is pure as the mountain snow, whilst you clasp, with the grasp of friendship, that which is black with the stains of perjury! Wo be unto the Presbyterian church, if ever that day shall come, in which falsehood and dissimulation shall be bonds of union, whilst truth and sincerity shall be cast out of her counsels!

"And for what is all this tyranny to be exercised, this

disgrace to be incurred, this wound to be inflicted on religion? Why, that we may not be liable to the accusation of having a "diversity of opinions amongst us"! That is to say, we do differ and we know that we shall continue to differ, but we will hold out false colours to the world, we will cast dust into the eyes of the multitude, and try, to make them believe that "there is peace, when there is no peace." This may seem very fair in the eyes of some, but to me it appears to be rank Jesuitism and hypocrisy. Yet this alone can be the "*unity*" for which many are such strenuous advocates. I do not think so meanly of their understandings as to believe that they aim at any other kind of uniformity. *Uniformity of faith!* Oh, that such a phrase had never been heard by the ears of man, that such a vain idea had never flitted across his imagination! What dungeons has it crowded! what tortures has it inflicted! what oceans of innocent blood has it shed! what tears of widows and of orphans has it caused to ascend in sad memorial before Heaven! Leaving its mightier horrors, what havoc of integrity has it produced in the ordinary walks of life! what lips has it sealed against the utterance of truth, or opened to the utterance of falsehood! what private and political oppressions has it sanctioned! what barriers has it opposed to the progress of religion and the emancipation of a world! Uniformity of Faith! Why two of us can scarcely agree respecting the most ordinary occurrence of life. On the subjects of literature and philosophy, manufactures and commerce, government and laws, there is an endless diversity of opinions. And can we then, possibly expect to be exactly of one mind on "the high and deep things pertaining to salvation"? So long as human nature is constituted as it is, varying in dispositions and talents, subject to all the influences of education, society and interest, a vast diversity of religious tenets must necessarily prevail. Nothing less than the immediate interposition of Heaven could produce perfect uniformity. And when we consider that such uniformity never has been attained, it would be a libel on the Deity to suppose that it is essential to the salvation of his people. Such an impious supposition would imply that an all-wise and gracious Being had given a religion to his creatures inadequate to produce the effects for which it was designed. But I do not require to urge this upon Presbyterians, who spurn at the idea of "exclusive salvation," and rejoice to think, "that many shall come from the East

and from the West, from the North and from the South, and shall sit down in the kingdom of God."

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*From the Christian Baptist.*

"Elder JOHN SECREST told me on the 23d of Nov: in my own house, that since the Mahoning association last met, he had immersed, with his own hands 190, thus lacking ten of 500 in about five months."—*Editor Chri: Bap:* for Jan'y, 1828. John Secrest is an Elder in the Christian Church.

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Our correspondents have favored us with many communications, of which we are obliged to make selections, as we cannot find room for all. EDITOR.

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## THE CHRISTIAN MESSENGER,

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BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—PAUL.

VOL. II.] GEORGETOWN, KY. MARCH 1828. [No. 5.


*From the Christian Advocate and Journal.*

TO THE EDITOR OF THE CONNECTICUT OBSERVER:—

SIR:—You must best know the object of the inquiry, "Has *Arminianism* changed its nature since the immortal EDWARDS thought it threatened unspeakable danger to the interests of piety?" But surely it would have been more consistent to have inquired, Has *Calvinism* changed its nature? I do not insinuate that it has, yet I know of nothing in the controversy on this subject, which gives the least countenance to such an inquiry, excepting it be the practice of Calvinists with regard to their doctrines.

It is well known that the time has been, when, if a preacher proclaimed the free agency of man, the universal atonement of Christ, and the general invitations of the gospel; if he urged sinners to pray, and exhorted them to a speedy return to the Lord, by repentance and faith, he was denounced as an *Arminian*. This "strain of preaching," as one of your own writers calls it, was rejected by Calvinists, who vehemently opposed to it the doctrines of decrees, foreordination, &c. In this opposition both ministers and people were active. And that they adhered closely to the Assembly's Catechism and the Saybrook Confession, is evident from the fact that their Scripture proofs were always those which are quoted in these works in support of those doctrines.

But is it so now? And, if not, in what does the difference consist?

The first thing that will strike the mind in this inquiry, is, that the "strain of preaching" which was once considered as *Arminian*, now "almost universally prevails." I have now before me an account of a very extensive revival of religion in the State of New-York, reported by an official committee, whose names give it the highest sanction. It is designed as a particular examination into the means of promoting a work of this kind, and the causes hastening its decline. And in

view of all circumstances, it must be admitted as an authorized example of a general course of proceeding among those who participated in it.

As causes of helping the work, during that revival, the reverend committee notice with interest that of "urging sinners to pray, and" they say, "sinners complied!" "Pressing the sinner's conscience, and encouraging him to a speedy return to Him from whom he had revolted;" and "avoiding all controversy, from a full conviction, that the first duties of a returning sinner were, repentance towards God and faith in our Lord Jesus Christ." And among the causes hastening its decline, they mentioned that of "encouraging the sinner to linger, *by advising him to wait God's time.*" "This," they say, "takes for granted that the convicted sinner has done all his duty, has become reconciled, has submitted to God, and that God is now in fault for not having granted acceptance and relief. This is plainly laying all the blame on God, of the sinner's obstinacy."

This strain of sentiment would not, in former days, have passed without controversy. But it will be understood by most of your readers, that it is now common, especially in times of revival. About the difference, then, between the present and former times, we cannot be mistaken. It consists in having the peculiar points of the Calvinistic doctrine kept out of sight And it is only when these, particularly, are brought into view, that we hear complaints about "controversy," "disputations," &c.

The care that is taken to guard this point is evidence of the importance which is attached to it. In the narrative to which I have referred, and the address of the Presbytery who constituted the committee that reported it, we have a satisfactory exemplification of the nature of this policy. The language of the Presbytery is, "The time appears to have come when all intelligent Christians may see the impropriety of agitating minor points of sectarian difference, especially during seasons of religious revival. The spirit of revival is sure to fly before the spirit of controversy; and once secure that our ministers preach the essential truths of the gospel, we hesitate not to say, that the mere naming of minor differences at such seasons, any farther than strict necessity requires, is highly improper and criminal. We warn our members against it, by all the surpassing importance of saving a soul over that of gaining a proselyte." The same

kind of language is found in almost every page of the committee's report. Before the commencement of the revival in one place, they notice especially that the people "agreed to avoid all doctrinal disputation, and to attend to their own hearts;" but, in the sequel, "sectarian folly was evidently injurious to the awakening." Against such "folly," whatever it was, they utter, with great solemnity, the alarming denunciation, "We know that offences must come, but wo to every one by whom they come." In another place, "They had no doctrinal difficulties. They received the gospel of God without any doubtful disputations." And in another, the work "was not confined to any one denomination;" but, it is to be "remembered to the glory of God's grace, that a great *unity* of feeling and action pervaded the whole. There were scarcely any sectarian feelings or divided views manifested until the close of the whole work." And in a place where nearly one-fourth part of the population "were hopefully converted to God in four weeks," a little proselyting feeling killed the whole in a few days." On the whole, a principal cause of helping the work, was admitting "no perplexing inquiries, no doctrinal disputes;" "*avoiding all controversy—absolutely refusing to touch it.*" And its decline was hastened, especially by "doctrinal disputation, theoretical discussion, proselyting views of conversation," &c. Every possible effort, it appears from this narrative, was employed to inflame the minds of the people against any course of conduct to which they were instructed to apply these and similar expressions.

But it is worth while to know what that course of conduct was. As it was the same which now "almost universally prevails," I shall be understood when I say that any measures to bring into notice the peculiarities of Calvinism, and those only were denounced as "offensive attempts to draw the attention to doctrinal disputation." To have a correct view of it, let the reader form an idea of a neighbourhood under the influence of a religious excitement, where there are members of the different denominations, and the ministers of each are accustomed to labour. In the beginning he may perceive "great *unity* of feeling and action," "no *divided* views," "no doctrinal disputation," &c. But in this case he will perceive, too, that the distinctive features of Calvinism are not brought into view. The "strain of preaching," which occasions "no divided view," is of that kind which leaves these features out of sight.

So far all is peace. Next the people begin to think about joining a church. And, as a matter of course, those who feel the responsibility of so great an undertaking, will, if left to themselves, have some solicitude to know the doctrines of the donomination to which they think of attaching themselves. When once this question is agitated, if the articles of the Calvinistic creed are brought forward, the fire of contention commences. Every inflammable passion is roused into exercise. Teachers themselves evade direct inquiries respecting them, and often speak slightly of articles of faith altogether. The impression prevails, (not, however, without means,) such comparisons are made purely to injure the people who are reported as holding to these doctrines. And hence the merits of the subject are lost in the rage of passion before which the spirit of revival flies, for reasons which are obvious to every reflecting mind.

Such is exactly the case in question. Now if people would take into the account, that it is the rational duty of a minister to acquaint persons about to join a church, with the doctrinal differences of the several denominations, they would calmly attend to the subject, without any of these evil consequences. But this, it seems, will not do. For some cause or other, whatever else may be agitated with impunity, no one must call up the peculiar doctrines of Calvinism. If he does, like Elijah of old, he must be branded with troubling Israel. The people are gravely taught that the worst consequences result from "the *mere naming* of minor differences;" that it is, therefore, "highly improper and *criminal*." A venerable committee declares, with solemn solicitude, the pernicious results of "*turning the attention of awakened sinners to any thing besides the Bible.*" They "have known the reading of even Edwards on the Affections, though of unqualified excellence, totally discourage young Christians, and drive back again to the world some who were under convictions." With feelings alive to such events, and inflamed with such representations, the introduction of a book containing doctrines which, it appears, are not to be *named* at such times, may be easily made a matter of reproach. And in sober candor, I have never been able to see any other reason for all this systematic opposition against *books* and *doctrines* at such times, only to keep out of view the peculiarities of Calvinism. If the friends of this policy will only give a reason for it, and reconcile the denunciation of books of unqualified excellence,

and the introduction of doctrines which they affect to consider of vital importance, at the very time when people most need these aids, with the principles of propriety, it may be viewed in a most favourable light. But until this is done, the *haro* about "doctrinal disputation" and "proselyting conduct," can never be esteemed by deliberate observers in any other light than as a proselyting expedient itself.

But leaving this thought, it must be clear to every impartial observer, that the only appearance of a change in regard to this controversy, is to be found in the practice of Calvinists, as above described, of which the document to which I have alluded is but a single example.

PHILO-ADELPHOS.

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## *REMARKS ON THE ABOVE ARTICLE.*

In the article above is a disclosure of facts, which we have long believed. Never, we think, did a revival of true religion, commence or progress under the preaching of Calvinism; but revivals have been checked and destroyed by introducing the peculiarities of that system. This we are glad to find, is the sentiment of a Presbytery of New-York; and is also, as we believe, the sentiment of those preachers in our country, under whose ministrations revivals are experienced. For the very doctrines and course, recommended by the committee of New-York, are mainly insisted on and pursued here. If those doctrines are considered dangerous and destructive to revivals, why should they ever be deemed necessary at any time? Why should they be at any time thought so important, as to be made terms of christiam fellowship? Why believe them and conceal them from public view, and preach what are deemed opposite doctrines?

The people in New-York are advised not to read books of controversy or of doctrine in times of a revival; the Bible is recommended as "the best and only book." Happy people! Should the revival continue, the Confession of Faith would be neglected, forgotten, and moth-eaten! Teachers in New-York, for the purpose of proselyting "often speak slightly of articles of faith altogether."—The same thing is acted here. We rejoice however that the gospel is preached, and its opposite, the Confession, is neglected. Amen.

EDITOR.

## NEWS FROM IRELAND.

[CONTINUED.]

The remarks of the Rev. Mr. MONTGOMERY at the meeting of the Synod of Ulster, from which we gave copious extracts in our last paper, are continued in the present number. He proceeds to say:

"Were uniformity of faith, however *desirable*, (which to me seems exceedingly doubtful,) I am persuaded that creeds and confessions, and other "devices of men," are not the means adapted to produce it. The very churches which taunt us with our varieties or faith, and reproach us for permitting the disuse of our "ancient standards," have as great diversities of opinion in themselves as prevail amongst us. We might fairly turn upon them and say, "Physicians, heal yourselves!" It is as notorious as the sun at noon day, that the Established Church, at this very moment, is divided into two great parties of Arminians and Calvinists. I have seen a low Arian, if not Socinian work, written not many years ago, as I have been told and believe, by a dignitary of that church, turning the doctrine of the Trinity and Archbishop Magee's view of the atonement into contempt and ridicule in the most indecorous manner. And we all know, that from Tillotson down to the present age, many of the brightest ornaments of that church have wished that "she was well rid of the Athenasian creed." Do I mention these things from any invidious feeling towards the Established Church? By no means. I believe the clergy of that church to be a very respectable body of divines, many members of it are amongst my best friends, and some of the most pious Christians I ever knew were of its communion. But I consider the state of that church as a striking proof of my position, that uniformity of creed does not necessarily produce uniformity of faith. And when, on a previous day, I spoke of a few of the clergy as shewing themselves anxious about the dismissal of Mr. Porter from the clerkship, and interfering in the settlement of a Presbyterian congregation, I meant no reflection on the clergy of that church as a body. If some of them became "busybodies in other men's matters," I am convinced that ninety-nine out of one hundred of them would condemn such injudicious interference as much as I possibly could. But, whilst I thus express my respect towards the Established Church, I trust I shall be pardoned for not falling into that extreme courtesy (so common amongst us of late) which would exalt

her above the church to which I conscientiously belong. I should hold it disgraceful to continue a *Presbyterian*, if I preferred the doctrine, discipline, or worship, of *any* other church; and I freely confess, that I should place very little value upon a compliment from any man who told me that he considered *my* church superior to his *own*, whilst he remained in that which he disapproved.

"If we turn to the Church of Scotland it will not afford us much stronger proof of the efficacy of a uniform creed. There the Confession of Faith reigns in all its glory; yet, I have been told, (and I speak under the correction of Mr. Carlile,) that there is not on earth a body of men of more diversified religious sentiments than the ministers of the Church of Scotland. Nay, it has been more than hinted, that the very seats of learning are not free from heresy. Rumour tells a strange tale of a subscription scene in one of these venerable seminaries. When a professor was elected, who was pretty generally known not to be as orthodox as John Knox, the person who presented the Confession of Faith to him for signature, simply enough, asked him if he *believed it?* This, the learned gentleman very well knew, "was not in the bond." "You have nothing," said he, "to do with that: hand it here and I'll *sign it.*" There may be persons who admire this mode of producing a uniform and orthodox faith; but to me it seems awful to think that a man would be excluded from the ministry, or any other office, for avowing the *truth*, who would be considered duly qualified for admission, by putting his solemn signature to a *lie!*

"I was wrong, however, in saying that there is no church in which uniformity is to be found. There is one, which, at least, boasts of being the same in every age, and clime, and country—the Catholic church. But are those who most strenuously press forward this Declaration, admirers of the beautiful uniformity of *that* church, and I suspect, that whilst some of them would not join me in my cordial wishes to see the benefits of the British Constitution extended to our Catholic countrymen, they will all unite with me in admitting, that the uniformity of the Catholic church powerfully tended to bring on "the gross darkness" of the middle ages, to retard the Reformation; to clog the wheels of science, and thereby to arrest the progress of civilization. The fact cannot be concealed; the uniformity of Catholicity has spread darknes over Spain and Italy; and the noxious weeds of Atheism and

Infidelity have sprung up under its shadow in the fair and fertile regions of France. This, however, in my mind, would have been the effect, though probably in a less degree, of any other system of faith which had attained equal power and extension; for it seems to be an ingredient in the nature of all churches to delight in the exercise of authority where they have power; and to follow, as a natural consequence of uniformity of faith, that inquiry should cease, and the independence of the mind be annihilated. The truth is, controversies and discussions, which can only arise from diversity of opinions, seem to be as necessary to preserve the knowledge and energy of religion, as the motion of the waves to purify the waters of the ocean; but the misfortune is, that in "the strife of words" the spirit of the Gospel is too frequently lost.

"I put it then to the Synod of Ulster, whether, in the pursuit of a shadow, a visionary uniformity, they will trample upon the right of private judgment, the very foundation of their church, and wilfully "lay a snare for the feet of weak brethren." A curse lies upon him "who causeth a brother to offend;" and I ask, is there a man in this house who does not believe, that if this Declaration be passed, some will assent to it with the lips, but not with the heart or with the mind? I beseech you to pause before you commit an act which must "cause some to fall." "Lay not the flattering unction to your souls," that the sin will lie solely at the door of him who shall make an insincere declaration. Every man who is concerned in passing it will be "a partaker in his sin." I can readily conceive what a struggle of nature there may be in many a heart, where the best feelings of humanity will be dragging the unhappy victim different ways. If he assent to a creed which he believes not, he is forever degraded in his own estimation; he shudders in the presence of his God. But he is a husband and a father, and if he resolve to put on the high, unbending port of a martyr, and to utter that which will make a bigoted multitude expel him from his congregation, what must be the conflict of his spirit! Unqualified for any other profession, perhaps in the wane of life, "to dig unable, and to beg ashamed," he sees, in prospect, his comfortable home made desolate, the partner of his bosom in tears, the children of his affection crying to him for that bread which he can no longer give! I ask any person, that has in his bosom "a heart of flesh," can he wonder if the

most powerful feelings of nature should overcome the stern commands of conscience? Can it create surprise if the unhappy man should say, "I will not leave HER desolate, whom, in the fond fidelity of my heart, I solemnly swore to protect; I will not leave the pledges of our love without the sustenance of nature, without the means of education. No: I will make this hateful Declaration; I will cast myself upon the mercy of Him who knows the pangs of my heart; I will wear my knees in secret prayer; I will wet my pillow with tears of penitence; and if all be too little to procure pardon for my offence, I may die without hope, but not without the consolation that I have sacrificed myself for objects dearer to me than life!" Oh! let us not call such a man a wretch, or a hypocrite; he is a husband and a father! Let us rather make the case our own, and not "cast a stumbling-block in his way." Let us not send him into that place from which nothing but the voice of sincerity and truth should ever be heard, with a heavy conscience and a falsehood upon his soul! If we do, his blood may be required of the authors of his crime.

"But it may be alleged that I underrate the firmness and virtue of our ministers. Possibly I may. And what is the reward proposed for those that will maintain their integrity? Why, you will kindly cast all the odium you can upon them in these fanatical times; you will distract their congregations, turn them adrift, if you can, and give them the charity of the world for their portion. But you will not have many thus to endow. Those may be courageous who are free from danger, and very upright, who have nothing to forfeit by their integrity. But I shall recall to your minds a passage in the history of a man with whom no individual here would dare to put himself in competition. I allude to the virtuous and illustrious Cranmer, the father of the Reformation in England. In the awful reign of Mary his love of life prevailed over his integrity, and he was induced to sign a paper condemning the Reformation. This sacrifice, however, did not save him; for, having degraded, they resolved to destroy him. Being led to the stake, and the devouring flames kindling around him, he stretched forth his right hand, and held it in the flames till it was consumed, repeatedly calling out in the midst of his sufferings, "O that unworthy hand!" Who then shall boast of the firmness of ordinary men, when he who was bold enough to rebuke the Eighth Henry, yielded for a season to his fears.

"There will, I admit, be a few honest men whom you may have the comfort and glory of exposing to inconvenience or injury. But your triumph will be very limited; for if you pass your test, I calculate that many will very soon perceive their errors. Amongst the first to rush forward to sign it, I suspect, will be a man who told me if worldly interest, and popular applause ran as high in favour of New-Light, as of Old-Light doctrines, he did not believe there would be above *half-a-dozen* Orthodox ministers in the Synod. This may be an erroneous estimate, but he is proud of being a particularly accurate man in his calculations. Next to him, in the race, will come, I should suppose, another eminent divine, who yesterday accused a better man than himself of blasphemy, but who has, nevertheless, a very comfortable idea of the compressible nature of a ministerial conscience, as I have heard him declare, "that he only required to know a minister's congregation, in order to tell his creed." Oh, what a pure body the Synod of Ulster will soon be, and how much of one mind, if you but give them a good confession!

"But I have been told, that all this is proposed in pure kindness, in order to bring back the stray sheep into the true fold. This, I am bound to believe, is all true, as the principal promoters of the plan are, no doubt, superior to ordinary Christians. But whilst the *motive* may be approved, I must say the *means* seem but ill adapted to the end. There is a kind of resistance in human nature to the exercise of authority where no title to exercise it appears. There are some minds not very accessible to the logic of majorities, and which cannot comprehend the meaning of a threat from their equals. I tell you plainly and sincerely, if you think us in error, you must take other means to convert us. Uncharitable denunciations and unwarranted attempts to coerce our consciences, will rather wed us to our opinions. I shall venture to tell you a fable in proof of this position. In ancient times, as the *sun* and the *wind* were chattering together, they beheld a traveller passing over a plain with a cloak over his shoulders. Just for a frolic they laid a wager as to which of them could soonest deprive him of his cloak. The wind was to have the lead: and, mustering all his strength, he blew east and west, north and south, in the most violent and ingenious manner. But although the poor traveller was nearly blown down, he would not part with his cloak: the stronger the blast, he just wrapped it the more closely about him, and

held it with the more determined grasp. At length, the Wind exhausted himself with puffing, and gave up the task; when the Sun, who had retired behind a cloud, gently and gradually looked past the skirt of it upon the traveller, who held his cloak tightly for a while, remembering the rough usage he had experienced. But as the storm was past, and as the day became genial, he gradually relaxed his hold; the Sun put forth stronger beams; the cloak was thrown open; the traveller paused; the Sun poured forth the full tide of his splendor and his heat; the cloak gradually descended from the shoulders of the traveller, and he stood subdued and melted, in the glorious presence of the God of Day! The Wind is the fury of persecution: the Sun is the genial influence of Christian love. The cloak of error, if such there be, will only be held more tenaciously in the hurricane; but in the gentle calm of kindness, in the hour of friendly intercouse, it may be laid aside forever. There is a pride in the human heart which resists compulsion, though it will readily yield to love."

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*For the Christian Messenger.*

Brother Stone,—Your answer to my inquiries, Vol. 1, No. 8, together with the address of Conference, to the Christian Churches in Kentucky, No. 6, were satisfactory; at least in a good degree. I confess I was not so well pleased with the reply of Bro. Philip, No. 12; but I thought it best not to answer him. In my opinion, his manner of writing is calculated to excite a spirit of controversy, which ought to be carefully avoided. While such a diversity of opinion exists, on the subjects treated in your work, if we are not well guarded, mischief will be done. As you are in a certain sense responsible, I hope you will be careful not to ingraft in your little books any root of bitterness, lest springing up it should trouble you. I had no intention of writing again, on the subject of my first communication, until I read the letter of Timothy, addressed to Prochorus, which seems to claim a deliberate examination. I shall not be particular, in considering the first proposition which Timothy states as my sentiment; viz: "That men are now specially called of God by the immediate suggestions of his Spirit to the gospel ministy;" because that sentiment is not expressed in my communication.

Bro: TIMOTHY reprobates the idea that men are now specially called of God to the gospel ministry, but concludes, "In a certain sense, it may be said, we are called of God to perform every religious duty, because our duty is pointed out to us in the gospel, which is the voice of God, or his Spirit." This is true, but the gospel teaches men to pray, and to believe that God will give his Holy Spirit to them that ask him. "The manifestation of the Spirit is given to every man. to profit withal." And I no more believe that it is the will of God, that his people should walk in darkness, or run uncertainly, or be destitute of his Spirit now, than it was in the Apostles' days. God does not designate individuals, or call men by name,—but if he has endued individuals with gifts and qualifications to preach, he requires of them the exercise of those gifts; and if they are faithful, they will earnestly pray to God, that they may know and be enabled to do his will; and he will hear and answer. And the call will be so far spiritual, that each one can say, "We is me if I preach not the gospel;" and it appears to me of small importance, whether he learns his Maker's will by immediate suggestion of the Spirit, or otherwise, provided he does it faithfully.

TIMOTHY inquires, "whether any were called to the gospel ministry who were not enabled by the Spirit to teach infallibly?" And whether they were not furnished with power to work miracles and to confirm their mission? The apostles and the seventy were thus furnished."

I answer: The seventy were not commissioned to preach the gospel in its full extent. The apostles were specially chosen to be Christ's witnesses; and although they taught agreeably to the scriptures then extant; yet as they were qualified and ordained for the special purpose of establishing the church of Christ and teaching the way and will of God more perfectly, and forming other scriptures for succeeding generations, it was indispensably necessary that they should be inspired to teach infallibly, and that God should confirm the word with signs following. Many others preached the gospel: no doubt they were called or sent of God; but I do not know that they were thus inspired, or that their doctrine was thus confirmed. Apollos was mighty in the scriptures; when Aquila and Priscilla heard him, no doubt, they discovered that he was a zealous good man, but in some points very deficient; they took pains to instruct him more perfectly. Paul instructed Timothy how and what to preach, and

to commit the things he had been taught to faithful men who should be able to teach others also; all of which would have been unnecessary, had they been inspired to teach infallibly. Jesus gave the words of his Father to his apostles. John xvii. 8. They have not only spoken but written; and what they have written is scripture. 2 Pet. iii. 16. And the scripture cannot be broken. John x. 35. The word is the standard by which all doctrine must be proved. 1 Pet. iv. 11. If any man speak, let him speak as the oracles of God. Isai viii. 20. To the law and to the testimony, if they speak not according to this word, it is because there is no light in them. So it is now, and so it has been always. Paul was forsaken of some who, I suppose, were once his faithful fellow laborers. Hymenius and Philetus erred from the truth. Men were fallible then as they are now. Yet we have the gospel treasure in earthern vessels; and it pleased God by the foolishness of preaching to save them that believe. But the Bible is the standard, by which we may try them who say they are apostles.

The second proposition which Timothy states as my sentiments, is correct; viz: That preachers now act under the commission given to the apostles. The substance of his objections, as contained in the first paragraph, appears to be—That if they act under the commission, Go ye into all the world, &c., they cannot with propriety be called bishops or overseers; that there were bishops ordained in every church; that their labors were chiefly confined to their respective churches; that the apostles had no particular charge, and went literally into all the world.

I answer: Preachers have their peculiar gifts. Some are evangelists and not bishops; they travel and preach extensively, but have not a talent for the exercise of discipline. Nor do I know that bishops or elders were ordained in every church. It is said of Paul & Barnabas, Acts xiv. 23. "When they had ordained them elders in every church," &c.; but from the context, "every church" there meant must be, those at Lystra, Antioch and Iconium. In Paul's epistles to the churches, he only speaks of bishops as belonging to one of them: viz: at Phillippi. He gives instructions to Timothy and Titus on the subject of ordaining elders; and particularly defines their qualifications: "If any be blameless," &c. Of course, if in any church men were not found possessing those qualifications, none were ordained. In some churches then,

as it is now, there might be a plurality: in others none; and the same person or persons might have the oversight of several churches. And with respect to the labors of bishops being chiefly confined to their respective churches, I believe every one ought to labor to the extent of his ability and opportunity. We see some bishops now, who have the pastoral care of some particular church or churches, preaching extensively and profitably; and generally when a preacher settles down and chiefly confines his labors to a particular church, he is of little use; death ensues both to himself and to the people. Again: that the apostles went literally into all the world and preached the gospel to every creature, I do not believe. Their sound went—their words unto the ends of the world. But they committed them to others, and those to others, and when these passed from the stage, others filled their place, and thus their sound is yet going and their words have reached us in these ends of the world; and all under the same commission, which is only limited by the extent of the world, and the end of it, or of time:—take notice, "I am with you always," &c. Preaching is the means of God's appointment for the salvation of men, [1 Cor. i. 21.] as well and as much in one age as another. One and but one commission is given: those to whom it does not extend have no authority from God, as I can see, but it embraces all gospel preachers in every age and every country; and every one is authorized to preach the gospel to every creature, to the extent of his apportunity. "No prophecy of the scriptures is of any private interpretation."

Was it not that it would swell this letter to an undue size I might shew that Christ and his apostles always made a general and unrestricted use and application of the scriptures. The contrary practice is fraught with evil. By limiting the commission to the apostles—the instructions to Timothy and Titus to them specially—the epistles to the churches to those to whom they are inscribed—the consequence is, that both preachers and people now are left without a lamp to their path or a ground of confidence.

Some discard the office of a gospel ministry, and deny the authority of the eldership or church to ordain preachers or judge of their qualifications, yet that any one who is capable has a right to teach and baptize. For my own part, I believe Jesus intended there should be a gospel ministry while sinners inhabited the earth; that they are called of God—

watchmen who shall never hold their peace day nor night; that their sufficiency is of God, "Who hath made us able ministers of the New Testament." 2 Cor. III. 6. They go at his command; they rely on his promise, "Lo I am with you," &c. They pray for his Spirit that they may preach the word in demonstration of the Spirit and with power. They build on the foundation of the apostles and prophets; believing that they were inspired to teach infallibly they receive their word, not as the word of men, but as it is in truth, the word of God. I believe the instruction given to Timothy, Titus, &c., is scripture given by inspiration of God, profitable for doctrine, &c.; that it is the word of God which liveth and abideth forever, by which we are to be governed and learn our duty. The preacher is not to depend on miracles to prove his doctrine, but, "Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine to exhort and convince the gainsayers." Tit. I. 9.

I shall notice more particularly the last inquiries of Bro. TIMOTHY.

1. If preachers now act under the same commission, ought they not literally to go into all the world and preach the gospel to every creature as did the apostles? And expect the same divine aid and perform the same divine works?

Answer. They do go as literally; they are going in Europe, Asia, Africa and America. No one man or twelve men ever did go into half the world, or in their own persons preach to one tenth part of the creatures, but the world is their stage and many are running to and fro. They preach the word and like Appolles prove from the scriptures that Jesus Christ is the Son of God. They expect divine aid, and as to divine or miraculous works, The Lord do what seemeth him good.

2. The apostles were lawgivers. Have not ministers now the same right of lawmaking? Answer. The apostles taught God's commandments, and so ought preachers to do now—authoritatively too, as written in the Bible.

Lastly. If so—The Pope has assumed nothing? Answer. Whatever he inculcates more than God has taught, by his apostles and prophets, and Jesus Christ himself the chief corner stone, he has assumed. The word is the grand criterion.

I have written as briefly as I could. May God guide us into the truth. Let all our things be done with charity.

DAVID PURVIANCE.

EXTRACT OF A LETTER FROM A FRIEND,

*Dated February 1st,* 1828.

DEAR SIR,—I take my pen in great haste to inform you that on yesterday I returned from Paris, where I preached on Wednesday evening. The good work is still going on, and the prospect, I think, a glorious one. Persecution rages higher against us there at this time, than I have ever known it in any part of Kentucky, yea *even* in Georgetown. As a specimen I send you a pamphlet of a most scurrilous and abusive character. It was published in Paris 1821, but recently brought to light, and now circulating in great numbers in town. They go so far as to send little negroes around to throw them into people's doors.

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The pamphlet sent me by my friend was, AN ANSWER to the question "Why do you not go to the Unitarian Church?"

In reading the preface or Advertisement, we soon discovered that our friend had judged rightly in saying that the pamphlet was of a most scurrilous and abusive character. In reference to us the author says, "Entreaty, remonstrance, and refutation have been resorted to in vain, with western heresiarchs. Perseverance and hardihood are their prominent characteristics, blended with great profusions of charity, and of the humble christian spirit. It is time to lay aside all tampering, and to expose their hypocrisy, their errors and true character."—

We wish to make a few friendly remarks on those passages of the pamphlet, in which we are implicated. With regard to *Unitarians*, *Unitarian books*, and *Unitarian churches*, we have nothing more to do, than with other sectarian names, books, and churches. We have heard of but one Unitarian church in the West, and that is in Pittsburgh. There may be more unknown to us. They may defend themselves.

It is very common for our enemies to rank us among Socinians, Arians, and Unitarians of every grade, even with Mohomedans and Infidels, and to palm their notions, however extravagant and false, upon us. Why do they act thus? Because we deny the orthodox notions of a few doctrines which are thought by them essential and fundamental; or in other words, because we believe there is but one God, the Father, and one Lord Jesus Christ, the Son of the Father. To crush us, and to exalt themselves, we doubt not, is their

ultimate aim. It is a wonder to us that they do not yet see how vain and injurious are their attempts!

Were we to act towards Trinitarians as they do towards us, what a horrid picture we could draw of Trinitarianism—We could introduce the jargon of the Athanasian creed—the absurdities of Ambrose—the notions of Baxter—the contradictions of modern as well as ancient teachers—We could introduce the writings and opinions of some Trinitarians, virtually to prove the existence of three equal independent Gods—of others who virtually deny the existence of any God by representing the Father, Son and Spirit as mere modes or attributes; or as three *distinctions*, without attaching any idea to the term; indeed professing not to understand it.—Would the author of this pamphlet like to be ranked among such a group of Trinitarians? We think it would be ungenerous in us to do it, unless he avowed their notions.

The author of the pamphlet, for reasons unknown to us, has concealed his real name; yet we claim the right of a Yankee to *guess*. We shall for brevity's sake call him Mr. M.

Mr. M. p. 7, represents us as setting aside the articles of others as found in their creeds with respect to the Son of God, and giving our own Creed in our whole book, entitled Address 2nd Edition. This is acknowledged. But have we given this as authoritative and binding on any one? Have we bound ourselves by it? Whatever an honest man writes or speaks as his own, is his creed; that is, he believes what he writes or speaks to be true. This vastly differs from Mr. M. and his creed—he is bound to believe it, or be excluded from his church as a heretic. We have heard from respectable authority that since this publication, his own mind is vacillating on the subject of Creeds. This may not be correct information, yet we should not wonder were it true; for we have long thought that those *infallible substitutes* for an *infallible Pope*, must fly as dark clouds before the increasing light of gospel truth.

In p. 8, Mr. M. represents us as wolves in sheep's clothing, making fair professsions of charity, and yet excluding poor Calvinists from our charity, and consigning them to perdition. He then introduces as a specimen a passage from our Address 2nd Edition, pa. 8 & 18. "*Mytery* is one of the names of the whore of Babylon, written in large letters on her forehead. Her daughters have the same mark. Rev. 17.

Charity would hold my pen from writing this, yet truth convinces her it is expedient." In the language of Pilate we reply, "What I have written I have written," nor can we with a good conscience retract from the sentiment. We have long been convinced that many, very many of God's dear people of every name are and long have been in *Mystery Babylon;* and this conviction we have received from the word of God, who says "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4. If they were not in Babylon, why call upon them to come out of her? Of this subject we have already written in some of our latter numbers, to which we refer those who wish information. Can it be a breach of charity to shew them their real standing, and warn them of the danger to which they are exposed? Or is it charity to see my friend on the verge of ruin and be silent, not warning him of his danger, lest I rouse his angry passions against me? Do not all acknowledge the the Church of Rome to be the mother of harlots? Can they deny that the reformed churches so called are her daughters? Did not the churches of the reformation receive the mysteries of trinity &c. from the old mother, when they dissented and broke from her? And are not those mysteries handed down to the present generation as the sacred truths of heaven?—If the various sects be not the daughters of the old mother, we would wish to know who are the daughters? In less than fifty years we presume there will be no difficulty in answering the question.

Mr. M. notices us again, p. 10. "Unitarians are in the habit of misrepresenting the views of Trinitarians and charging upon them sentiments which they disavow; for instance that they mingle in their devotions *a God the Father, a God the Son, and a God the Holy Ghost*," &c., and that they worship more Gods than one; and hold that God suffered," &c. Among other authorities to prove these assertions he refers to Stone's Address, p. 16. But on this page there is nothing said of worshipping more Gods than one—yet we did assert and plainly prove from the Creeds of Presbyterians and Methodists that they hold that God did suffer. We quoted these creeds verbatim, one which is in these words, "The Son of God who is the word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and the

manhood were joined together in one person never to be divided, whereof is one Christ, very God and very man, *who truly suffered*, was crucified, dead and buried, to reconcile his Father to us." Meth. Dis. Art. 2, Conf. Fth. chap. 8, sec. 2. See also Lar. Cat. Q. 36 and 37, Shor. Cat. Q. 27. Should any wish farther information on this point, we refer them to our Address pa. 13–17, and to our Letters to Doc. Blythe pa. 68–70. Can we misrepresent their doctrine *that God suffered*, when we hear them singing so frequently such songs as these?—

When God, the mighty maker died
For man, the creature's sin.

O the sweet wonders of the cross
Where God, the Savior loved and died.

The eternal God comes down and bleeds
To nourish dying worms, &c.

If they are ashamed of the doctrines, that God was born of a woman, suffered and died on the cross, why not expunge them from their Creeds, and books of devotion? This would certainly better comport with the Christian character, than to accuse honest men of the crime of misrepresentation, when they present the doctrine in the very words of their Creeds.

Mr. M. proceeds p. 10,—"At the Unitarian church I have no rational and safe way of approaching unto a righteous and holy God, and no assurance that he will accept my worship. There is no surety, or Mediator there held forth, that I can trust myself with—no blood or sacrifice to give peace to my conscience, which tells me in God's name I must meet with him in wrath, unless I find an almighty surety to bear off that wrath from me. This also the scriptures teach me,—"without shedding of blood there is no remission." of sins. Heb. xi. 22.. "Cursed is every one which continueth not in all things written in the book of the law to do them." Gall. iii. 10.

To whom Mr. M. may particularly refer we cannot say, being conscious that his remarks do not all apply to us. We always hold up Christ as the way to the Father,—and the faithful promises of God as the best assurance of our acceptance. Has he a better way? Has he better assurance? We hold forth Jesus as the surety of the better testament, and the Mediator between God and man. It is true that we attach different ideas to the suretyship of Christ than Mr. M.

does, or his Confession. Their ideas are that the sinner is indebted to law perfect obedience to all its precepts, and the suffering of death as the penalty for the breach of it—that the law demands the payment—which the sinner is unable to pay—that Jesus steps in as surety, and engages to pay the debt for him—Christ as surety in the room and stead of the sinner fulfilled the precepts of the law, which they call his active obedience, and suffered the penalty of the law, which they call his passive obedience. This active and passive obedience they call the righteousness of Christ. which they teach is imputed or reckoned to the sinner for justification and acceptance. This we know is considered by Calvinists the fundamental doctrine of Christianity, and they who deny it are denounced as damnable heretics. We have read the scriptures. We have read them untramelled by human creeds, and unawed by the fear of man. We fearlessly say that this doctrine, however important in the view of orthodoxy, is not contained in the word of God. No where in that book is Christ called the surety of man, whether elect or non-elect—No where in the Bible do we read of the imputed righteousness of Christ—No where in the Bible do we read of Christ paying our debt of obedience to law, or of our debt of suffering to justice. These are the doctrines of men, and not of God. If we err, we hope the pen of charity and wisdom will correct the error.

The term surety is applied to Christ but once in the Bible. Heb. VII. 22. "By so much was Jesus made a surety of a better Testament." This vastly differs from the *orthodox* idea of his being the surety of man. God gave the testament or covenant to man, and Jesus became the surety of it to man. A gives to B a promissory note of $1000 payable at a specified time—to confirm B's mind that the money shall be sure at the time, C becomes A's surety,—So Christ is God's surety that his promises are certain. Hence it is said "he shall confirm the covenant with many for one week."—This he did by all the wonders of his life death and resurrection, and thus, was he the surety or confirmer of the covenant.

As to the sacrifice and blood of Christ, we attribute to them all the virtue and power attributed to them in the Bible; but we dare not go farther, as Mr. M. and the orthodox have done, in declaring that they satisfied the justice of God, and purchased his grace for lost sinners. These things we shall

believe when scripture proof is given, but till then we cannot.

Mr. M. says pa. 13, "Satisfaction for sin by a vicarious atonement is denied alike by Infidels and Unitarians—They not only agree in rejecting this scriptural and Calvinistic ground of pardon and peace with God, but they also agree in making *repaentance* and the mercy of God the ground." He them makes a lengthy extract from our Address p. 64, to which we invite the serious attention of every reader, and then will ask him, can he deny one doctrine there advanced? We boldly say, he cannot on Bible principles.

Mr. M. informs us that "satisfaction for sin by a vicarious atonement is the scriptural and Calvinistic ground of pardon and peace with God." The expression to us appears awkward—"satisfaction for sin by a vicarious *atonement*," or satisfaction, for so Calvinists define the word *atonement*.—This we acknowledge to be the ground of Calvinistic pardon, but we deny it to be the scriptural ground; and again call for proof. It is easier to affirm than prove; and with the populars one bold assertion, oiled with a few awful anathemas, will make void scores of scriptural arguments, with the credulous part of mankind. Will men never think that calvinistic satisfaction excludes the very idea of pardon? We read of a king who would take an account of his servants—one owes him 10,000 talents, and is unable to pay it. The king demands payment—law and justice demand it, for the debt is lawful and just.—He is perfectly insolvent. The king commands him to be sold, with his wife and children—poor wretch! what shall be done?—Let the Calvinist speak. He says the debt must be paid, and thus the demands of law and justice be satisfied perfectly, completely and fully. This he asserts is the only ground of pardon. We suppose a rich man moved with pity for the poor distressed debtor, approaches the king, and pays him the full sum in the debtor's stead. Should the king then address the released debtor and say, Now, sir, I forgive you—Would he speak truth? Is there any forgiveness, when the debt is paid? Could the debtor thank him, or feel any obligation to him? But let the calvinest say, Is not the debtor, though free from obligations to the king, still in debt to his surety who paid the king for him? This cannot be denied. Law and justice demand the payment to the surety. They must be satisfied by the debtor or by another surety, seeing on this ground alone

pardon can be granted. On this principle, it is easy to see there can be no pardon forever.

Let us now see the method of pardon, as taught by the great Teacher that came down from heaven. Matt. xviii. 21——"Then came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, until seventy times seven. Therefore is the kingdom of heaven, likened unto a certain king, which would take an account of his servants. And when he had begun to reckon, one was brought unto him, which owed him 10,000 talents," &c. It is evident that the Savior introduced this parable to shew the proper ground and method of forgiving sins. Peter must forgive his brother seventy times seven—Upon what grounds? "If thy brother repent forgive him." Our Lord shews from the parable that this was God's plan of forgiveness in the kingdom of heaven or gospel dispensation. He is the king—the debtors are the world of sinners—the penitent are forgiven, frankly forgiven without the payment of the debt by himself or any surety. How different this from Mr. M's plan! We are taught to pray, "Forgive us our trespasses, as we forgive them that trespass against us," &c.

Should we be asked, What produces that repentance with which pardon is always connected? We answer in the language of inspiration, "The goodness of God leadeth to repentance." If we are asked, "Where is the goodness of God seen? We answer; In Christ Jesus; for in the gift, the life, the death, the resurrection and ascension of Jesus, the goodness, grace and love of God to the world, are seen in the brightest colors.—"They shall look on him whom they have pierced and mourn."

Mr. M. introduces some Deists, who have opposed his Calvinistic ground of forgiveness, his distinguishing article of Christianity. What follows? They must be wrong, and all that oppose the same doctrines must be wrong. Does Mr. M. reject every doctrine uttered by a deist? If so; he must reject the being and perfections of God—and many moral virtues which they have published. We believe the true information given by them is derived from the Bible, and we dare not reject truth wherever found. It is not strange that deists should see the absurdity of Mr. M's ground of pardon, and declare against it.—We may hereafter notice a few more particulars of the pamphlet. EDITOR.

HARRODSBURG, Jan. 20th, 1828.

BROTHER STONE,—As the "Christian Messenger" is a medium through which religious intelligence is communicated to the world; and supposing your patrons delighted to hear of the spread and success of the pure, simple truth of the gospel of Christ, uncontaminated by *human creeds* and *party-names*, I shall give a concise account of the spread of truth in this section of country.

In August last, I visited the brethren in this section, and found them destitute of a preacher, and consequently in a cold, lifeless situation. Many had become discouraged, and almost given over trying to live for God; some had become tired of the yoke and name of Christ, and had joined other churches; others were determined to live and die contending "for the faith once delivered to the saints," though they should be laughed at and persecuted by the high-toned partisans around. I preached among them about two weeks, in which time 23 souls were added to the church. In Sept: I removed to the neighborhood, and took the oversight of the church at Mud meeting house. Since my settling here, I have baptized about 40 persons. The good work is still going on. It is slow, but progressive. There is no particular excitement among the people, but I hope the work is permanent. They appear to count the cost, to dig deep, and build upon the sure foundation. The brethren are all in love and peace; and by their holy walk and pious conversation recommend the religion of love, peace and union to all, with whom they are conversant.

I have just returned from Hillborough, Washington county, where I preach once a month. The excitement among the people there is great. Our congregations are large and respectable. And there are many, very many earnestly inquiring "What shall we do to be saved?" I exhort them as Peter did the people on the day of Pentecost, "To reform and be immersed into the name of Jesus Christ, in order to the remission of sins, and they shall receive the gift of the Holy Spirit."

May the good cause of Jesus still advance, till every thing incompatible with the genius and design of the religion of love may be destroyed; when christians, unknown by party-names, and untrammeled by human creeds, shall all walk together in peace and union, bound for the same promised land of eternal rest. Amen.

B. F. HALL.

The Tenth Annual Christian Conference, on the Wabash, met at Bethsaida, Oct. 16th, 1827.

Elder John M'Crary was chosen *Moderator*, and Joshua Lindsey, *Clerk*.

*Elders present*—John M'Crary, Henry D. Palmer, Joseph Wassan, James Pool, James Moutray, and David M'Ganey.

*Unordained preacher present*—Joseph Ballard.

*Exhorters present*—William Blanchard, John Boren, and Benjamin Wiers.

Letters of Correspondence from the following Churches were received and read:—*Union, Bussorun, Liberty, Grand-prairie, Bethsaida, Springhill, Philadelphia, Village-prairie, Barney's-prairie, Coffee, Allison-prairie.* (A few Churches within the bounds of this Conference were not represented.)

Conference proceeded to open a door for the reception of members.

Elder Joshua Lindsey was received by letter. Brother Moses P. Conduit was received, and a presbytery appointed to ordain him to the Eldership. Brother Samuel Abbott was received and licensed to exhort. Brethren James Y. Baird and William Blanchard were licensed to preach.

*Unanimously agreed*, That the preachers of this Conference *carefully* impress on our Churches, the necessity of *a strict adherence to Gospel Discipline*, and of *a punctual attendance at our Church-meetings*

*Unanimously agreed*, That this Conference still adhere to a former minute, relating to the propriety of there being "A General Christian Conference established at some convenient place in the Western States, in which all the Christian Conferences in those States should be represented."

*Agreed*, That our next Conference be holden at Springhill, (Lawrence county, Ill.) on Wednesday before the second Lord's day of Oct. 1828, beginning at 10 o'clock, A. M.

JOHN M'CRARY, *Moderator*.

John Lindsey, *Clerk*.

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EXTRACT OF A LETTER FROM ELDER JOHN SECREST TO THE EDITOR.

"The work of the Lord is going on in this country (Belmont and the nine counties, Ohio.) hundreds of souls are inquiring for truth. Partyism and sectarianism are fast falling, and the gospel of the Son of God is gaining ground. We have immersed some hundreds this summer past. It is no uncommon thing for 30 or 40 to profess faith in the Son of God at one meeting, and numbers are baptized in a day. I baptized as many as 65 at one meeting.

Farewell, JOHN SECREST."

# THE CHRISTIAN MESSENGER.

*BY BARTON W. STONE,*

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*" PAUL.

VOL. II.] GEORGETOWN, KY. APRIL 1828. [No. 6.


## NEWS FROM IRELAND

*The following extract is the conclusion of Mr. Montgomery's Speech before the Synod of Ulster.*

"I see, on the other side of the house, a gentleman who has long been a leading member of this body, and who has lately distinguished himself both from the pulpit and the press. I refer to my friend Mr. Stewart, whose sermon in defence of Orthodoxy I hold in my hand. In the preface to this discourse he tells the world, what I knew long ago, that he was first a Calvinist in his boyhood, that he was afterwards very sceptical on the doctrine of the trinity, and that it was only in the year 1825 he turned his attention to the Bible to see if it contained what he *now* calls the fundamental doctrine of the Scriptures, which, unless a man believe, he is on the very verge of Atheism. Now, had the proposed declaration been brought forward in 1824, Mr. Stewart, as an honest man, could not have signed it. He might then have been cut off as a "rotten branch," and that very act of severity would, in all likelihood, have confirmed him in error. But see the happy consequence of kindness and moderation! He who might have continued an Arian, a Heretic, a Semi-Atheist, peculiarly dangerous on account of his talents, is now the zealous champion of orthodoxy, and one of the powerful enemies of Catholic error! What *has* been, *may* be. In two years, if you do not "lop us off," Mr. Porter, or myself, may be edifying the world with dissertations against our present opinions!

"But consider further, if you pass this declaration, you must extend it to probationers as well as ministers. Now, you tell the people that they have a right to choose their own pastors: but if they should not like a Calvinist, where are they to procure a teacher? I presume they must either submit to your dictation, or remain without a minister, which

would be rather a singular way of consulting their rights and privileges.

"Mr. Cooke and others have been pleased to denominate those who differ from them as "wolves in sheep's clothing." This implies that we assumed a false character. So far as I am concerned, I treat the insinuation with contempt. But I do admit, there are in this body "wolves in sheep's clothing:" men who have lived with us in Christian communion, who have pretended to entertain for us Christian friendship; but who now, when they are confident in numbers, turn upon us and would devour us. These are the *real* wolves.

"But we have also been compared to soldiers entering a garrison for its defence, and afterwards turning our arms against our companions. Surely Mr. Cooke intended this as a hit for himself and his partizans. I came into the garrison with the same colors which I now wear; I have always kept them flying, and whether I remain in it or be driven from it, I shall keep them aloft, so long as I have an arm to bear them. There are, however, traitors amongst us: men who came into the fortress on the avowed condition of mutual toleration and forbearance, and who engaged with us to defend it against the common enemy. But now, that they think *themselves* able to maintain the bulwarks, they treacherously turn their arms against their comrades, and would drive them out defenceless upon the world. These are the *real* traitors.

"Mr. Cooke's similes are only to be equalled by his charity. He has given us a new version of Christian unity. He has talked a great deal about unity of the Spirit, meaning unity of the Spirit's testimony. These are idle words which sound in the ear without conveying any idea to the mind. Every ignorant enthusiast, down to the lowest dregs of fanaticism, talks most presumptuously of the "testimony of the Spirit," and appeals to his own feelings as a proof that he is right. But when Mr. Cooke says that he is only to love those of his own creed, and to view those who differ from him as he would regard robbers, I tell him, that he is listening to the testimony of his own passions, not to the spirit of truth.—These were persons of old, who loved only their own tribe and nation, "who trusted in themselves that they were righteous and despised others," but our Saviour showed that the poor Samaritan understood the nature of brotherly love infinitely better than the priest and the Levite. It may be said, this was only an act of charity to the body; but surely, if we

are bound to love that "which perisheth," we are much more constrained to love "that which endureth forever." It is one of the greatest evils of our unsanctified contentions, that they tend to restrict the charity of the gospel, which enjoins us to "love *all* men, and to do good unto *all* men," even that charity which the apostle declares to be superior even to faith and hope.

"I have not entered into any defence of my peculiar tenets, though I believe them to be capable of a rational and scriptural vindication, because I know that such a course would only widen a breach which is already too large. But I can assure you, that, whatever my opinions are, I hold them in great humility, under the most profound sense of my weakness and liability to go astray. In coming to the conclusions at which I have arrived, I can truly say, that I have sought light and direction where alone they are to be obtained. I have never read the Scriptures, with a view to ascertain their meaning, without first imploring the gracious assistance of the Divine Spirit to free me from prejudice, presumption and error, and to lead me to a right understanding of the truth. Neither have I ever sat down to write a sermon or any religious discourse, without praying to God that I might be enabled faithfully and truly to interpret his holy will, and to instruct his people. And I can further say, in perfect sincerity, that I never enter a pulpit without a profound sense of my responsibility; nor do I ever venture to address any people, until I have secretly and fervently intreated the protection and guidance of Heaven. I may not have asked with becoming humility and devotion and faith; but I trust I have asked in sincerity. And if I be yet in error, I believe God will enlighten my mind: if I be right, I trust he will grant me fortitude to maintain my integrity in despite of unmerited obloquy, and "to speak boldly the whole counsel of his will." For myself, and those who think with me, I feel, that I am entitled to claim at least the humble merit of being *sincere*. The world may consider us *fools* for not conforming to its maxims and pursuing its gains; but it would require the prodigality of a demon to call us *knaves*. I believe, though many of my brethren be in error, that simple error is not a condemning sin; and I sincerely hope, that the great Shepherd may collect his sheep from many folds. If I thought that all who differ from me were to go down to destruction, I could not enjoy one hour's happiness.

"I conclude by entreating you not to enter upon a measure at variance with the true principles of your church, and which must eventually end in division and weakness. For myself, I have, as you all know, nothing either to hope or to fear. But, "for my friends and brethren's sake, I would say, Peace be within your Zion." Arianism has been persecuted, frequently unto blood, for fifteen centuries, which must prove that it cannot be subdued by mere human power. This, however, is certain, "if it be of men, it will come to nought; but if it be of God, ye cannot prevail against it."

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*Communicated for the Christian Messenger.*

## THE SPIRIT OF ORTHODOXY.

Having heard of great religious excitement among the Presbyterians, not long since I rode about six miles through the mud to one of their big meetings, with a hope of receiving some spiritual profit. But alas! how sadly was I disappointed! Shortly after I entered the house and took my seat, a preacher arose and gave out this as his subject: "Quench not the Spirit." He proceeded to investigate it, according to the following method: first, To show who the Spirit is; and second, What it is to quench the Spirit, &c.

He had no sooner divided his subject, than I began to fear I should be disappointed in my expectation: nor had he proceeded far, till I was convinced of it. He adduced several arguments to prove that the Spirit is a distinct person in the Godhead, equal with the Father and Son, and yet the very God himself, beside whom there is no God! This to be sure, appears strange! For I cannot conceive how the terms, *the Spirit, the Spirit of God*, &c. which designate the third person in the trinity, as distinguished from the other two, should at the same time include under them, the terms *Father* and *Son*, to which they are opposed, and from which they are distinguished! Yet such is the fact, according to the doctrine of my preacher. For he will not surely allow, nor will any Trinitarian admit, that there is any God independent of the Father and Son. Then it follows of consequence, according to the Trinitarian hypothesis, that as the Spirit is the very God, the terms Father and Son are included under the phrase, "Holy Spirit"! And so, it comes to pass, that the terms by which persons and things are distinguished from each other, do include each other, under the very terms, by which they are distinguished from, and opposed to each other! And thus

it also comes to pass that language ceases to be intelligible—ceases to be a vehicle of information. For if the term *Holy Spirit*, include the terms Father and Son; and the term *Father* include the terms "*Son*" and "*Holy Spirit;*" and the term "*Son*" include the terms *Father* and *Holy Spirit;* then the term Husband may include those of Wife and Child, &c.; and thus an end is put to all intelligible communication. But I hesitate not to say, that this construction of the terms Father, Son and Holy Spirit, is perfectly arbitrary and contrary to all analogy—to all correct rules of interpretation; and has been resorted to merely to support a tottering system. This will appear still more evident by attending a little to some of the arguments of our preacher. He argued the distinct personality of the Spirit from the fact, that it is said to be grieved, resisted, &c.; which he supposed could not be said of the Spirit unless it was God! Wonderful argument, truly! Let me see what I can prove, by a similar mode of reasoning. "God only can discern the thoughts and intents of the heart;" but the word of God is said to discern the thoughts and intents of the heart: therefore the word of God is God! My preacher, no doubt, would be able to detect the sophistry of my argument, and by so doing would detect the sophistry of his own; for they both proceed upon the same principles, the one being no more sophistry than the other. The word of God can only be said to discern the thoughts and intents of the heart *figuratively:* Nor can the Spirit be said to be grieved in any other sense.

But anothor argument of the Preacher.—"God spoke to the fathers by the prophets; but holy men spoke as they were moved by the Holy Ghost: therefore the Holy Spirit is God." This argument, it is confidently believed, is equally sophistical with the other. It assumes this ground; that because the same things are sometimes ascribed to the Spirit that are to God; therefore the Spirit must be God. Let us then pursue this method of reasoning a little, and see to what it will lead us. "God alone is able to save us;" but faith is said to save us: therefore the Gospel is God! None but God can work miracles; but Paul wrought many, and notable miracles: therefore Paul was God! None but God can produce in us the new birth; but we are said to be born by the word of God: therefore the word of God, is God!

Such are the endless difficulties into which men run, in seeking to support a human system. But how will our

Preacher get along with such portions of scripture as the following:—"No one knoweth the Father but the Son." Now surely if the Holy Spirit were equal to the Son or Father, he would also know the Father. "None knoweth of *that day* (meaning the day of the destruction of Jerusalem, or the day of Judgment) but the Father *only*." "He (God) hath shed forth this which ye see and hear." "I (God) will pour out my Spirit upon all flesh." No person surely supposes that God, in sending his Spirit, sheds forth a self-existent person; or pours out a self-existent person! God is said not to have given the Spirit to his Son by measure: but I presume it may properly be said to be given to christians by measure. Now it would surely seem contrary to all our ideas of personality, to talk of measuring a person. The following passage of scripture, viewed through the medium of Trinitarianism, will show the absurdity of their system:—'God anointed Jesus with the Holy Ghost, who went about doing good." It will read thus: 'God the Father, the only true God, anointed Jesus, the only true God, with the Holy Ghost, the only true God, to qualify him to execute the work of redemption"!! 'In general throughout the Bible, the Holy Spirit is spoken of as the spirit of a person—just as we speak of the spirit of a man as the spirit of a person; and in the same manner as the sacred writers speak of the attributes of God; not as distinct Persons, but as something *of* a Person, or *in* a Person, or *belonging* to a Person. The Inspired writers speak of the spirit of man, the Spirit of God, the Spirit of the Lord, the Wisdom of God, the Power of God, the Goodness of God, and the Will of God. We may also observe that when God speaks of the Spirit, he says, '*my Spirit*,' just as he says *my* Power, '*my* Goodness,' &c. These forms of speech naturally convey the idea that the Spirit of God is not a distinct Person, but the spirit of a Person." Bible News. P. 193.

It is a remarkable fact in relation to the Holy Spirit, that although Trinitarians universally represent him as an object of prayer and praise, and practise accordingly; yet there is *no evidence from the first of Genesis to the end of Revelation to warrant such a course.* But enough upon this point of controversy, which to me has become stale and insipid; and which I have long since wished to see die. Nor would I have written, even what I now have written upon the subject, but for the unhallowed efforts which are now making by the Demon of Partyism, by means of this controversy, to blast the repu-

tation and destroy the influence of an humble, unassuming, unoffending people; and thus to establish his own diabolical dominion from sea to sea. But all these remarks by the way, are to show how easily our Preacher's arguments might be answered, and as introductory to the particular object of this communication.

Having gone through his arguments to prove the distinct personality of the Holy Spirit, our Preacher next proceeded to show us, what it is to 'quench the Spirit.' "They, said he, may be said to quench the Spirit, who deny his distinct personality. Such persons blaspheme the Holy Spirit: for the word blaspheme is derived from two words *blapto*, to blast, and *pheme*, the fame; they, therefore that deny his distinct personality, *blast the fame* of the Holy Spirit."!!

This is the substance of what he said. Awful charge! My feelings when he uttered it were indescribable; the sensations of pity, of sorrow and indignation, in quick succession passed through my mind. Gracious Heaven! thought I, will puny, fallible mortals, assume the throne of the Eternal, and dare to fix the black seal of unconditional and everlasting reprobation, upon those (to say the least of them) who are as conscientious, as humble and as holy in their hearts and lives as their accusers! Beneath this awful sentence a Newton and a Locke, a Watts, and a Whitley, and a host of worthies, the excellent of the earth, have fallen to endless ruin to rise no more; together with the thousands, who, in all ages of the Christian world, have believed the same doctrine in relation to the Holy Spirit:—Also the thousands who now embrace the same faith, are destined to the same ruin!—Dreadful condition, to be sure! Our case is desperate—is hopeless—if there be any virtue in the anathemas of Priests. For, as blasphemers against the Holy Spirit, we have never forgiveness in this world, nor the world to come! Should we even repent of our *blasphemies*, and embrace the trinity, it would all be in vain; for we have *never* forgiveness! Yet, I presume that if we would embrace the trinity, and propose joining our preacher's Church, he would accept us, and willingly receive somewhat at our hands, notwithstanding all our blasphemies against the Holy Spirit! But happy, thrice happy are you, O, ye multitudes, who, though ye have never believed the trinity, have washed your robes and made them white in the blood of the Lamb; and are now before the throne of God, and worship him day and night in his temple.

where the anathemas of puny priests can never affect you! Yes, and we too may be happy, and rejoice that their sentences are not final: an appeal will be from their judgments, to the Supreme Court of the Universe, where we will have another hearing; and where *even our Judges will be Judged*. To *that Court* therefore we appeal; assured that there the decision in our case will be just: "for the Judge of all the earth will do right." My dearly beloved brethren, while you witness the mighty efforts of sectarians to put you down, stand fast in the liberty wherewith Christ hath made you free.—O! be steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know, that your labor is not in vain in the Lord. TIMOTHY

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## *REMARKS*

### ON THE PRECEDING COMMUNICATION.

Doctor Isaac Watts is named among others as denying the proper personality of the Holy Spirit. This is by many denied, who contend that he was a decided trinitarian. It is granted that he was a trinitarian in the former part of his life, but changed his views a few years before he died. This is confirmed beyond all doubt in a work, entitled. "*A faithful enquiry after the ancient and original doctrine of the Trinity, taught by Christ and his apostles.* By Isaac Watts D. D. 1745. London.

We will give a few extracts from this work on the personality of the Spirit.

"Though in our translation the word person be ascribed both to the *Father* and the *Son*, who (as we find in scripture) are proper persons, yet none pretend that this word is so expressly applied to the *Holy Spirit*, though he be represented often in a personal manner." p. 19.

"The best idea that we can find, which either the ancient or modern Jews have received concerning the Spirit of God, is that of a real, almighty, operative power, or principle of knowledge or action in the true Godhead; for I do not find that they ever agreed to carry their ideas so far as to make him a *real, distinct person* in the Deity.

"Now we can hardly doubt but that the general notion of the Spirit of God, or Holy Spirit, when Christ first came on earth, and which inspired Zechary and Elizabeth, Mary the mother of Christ, Simeon and Anna and John the Baptist, Luk 1 & 2 chap: in the beginning of the New Testament,

was the same notion or idea of the Spirit, which the Jews had received from all ages by their scriptures, and from their fathers by education and tradition." p. 27, 28.

"And indeed if the Holy Spirit were really a true and proper person, it would be as difficult to account for all these and many more expressions of scripture, which cannot be ascribed to a proper person; and if in some places these *impersonal expressions*, or in other places the *personal expressions*, must be figurative, why may not my explication of them do as well as the contrary? And thus the Spirit of God need NOT ANY WHERE BE CONSTRUED INTO A REAL, PROPER, DISTINCT PERSON." p. 30.

"But I know not any place of scripture which requires us to make express personal addresses, either of prayer or of praise, unto the Spirit, as we are taught to do to the Father and to the Son; nor can I find where we are required to fear him or adore him as God, or to trust in him, or so much as to follow after the knowledge of him; but for these benefits which we receive from him, we are directed by precepts and examples in scripture to address or pray to the Father, or the Son, Luk 11, 13, Rom. 15, 13. Joh. 15, 26, but not to the Spirit himself.

"Surely if praises or prayers were necessary to be offered distinctly to the Holy Spirit, 'tis very strange that of all the writers of the New Testament, not one of them should give us some hint of it in precept, instruction or example; but neither Matthew, Mark, Luke, nor John, Paul nor Peter, James nor Jude, have left us any thing whence we can infer it." p. 32, 33.

These are the sentiments of that eminent saint, whose hymns are sung by those very persons, who consign him and all who deny the personality of the Holy Spirit to endless torment!

We cannot forbear giving the reflections of a certain writer on a review of the book from which these extracts are taken. Xn. Dis: v. 2. p. 471.

"Nothing can be plainer than what is taught us from this example of Watts, and others similar to it; that the doctrine of the Trinity is a matter of words and phraseology alone.—The contention is not, on the part of its advocates, so much for a certain opinion, as for a certain form of language. He that adheres to this language, is accounted to be sound in the

faith; he that abandons this language, has departed from the faith. This is no random assertion, but a plain and demonstrable matter of fact; and it constitutes, in our view, one of the most deplorable features of the system. It is well known, that there is as little community of belief amongst those who contend for this creed, as between almost any classes of believers. The variety of interpretations given to these words, is almost endless. And yet every one who takes the words, in whatever sense, is considered and treated as a true believer; while every one who rejects these words, is, for that simple and single reason, considered and treated as a heretic. Dr. Watts was able to abide by the language in which he had been educated, and has been suffered quietly to retain his reputation and influence; while many others, not perhaps differing at all in sentiment from him, have yet been branded with obloquy, because they departed from the prescribed mode of speech. Such is trinitarianism: it is built upon, it consists in, words; and every man who will repeat the words, construe them as he may, is sound in this article of faith.

"This appears to us a most important view of the subject; for if it be thus—as every man of reading and observation must know that it is—it is an unsettled, loose, indefinite system, pretending to great exactness and precision, yet neglecting the sense in an unworthy adherence to words; and therefore we are fully justified in opposing all attempts to force it upon us and our fellow christians, and in repelling the imputations cast upon the character of those, who care more for the sentiment of their creed, than for the language in which it is stated.—Nay, we must be permitted to say, that we think the whole history of man does not afford a more lamentable instance of weakness, to say nothing harsher, than the pains which have been taken to overwhelm with suspicion and obloquy, all who cannot assent to the prescibed form of words; while at the same time, confidence and reputation are permitted to follow those who do, even when they accompany them with an heretical interpretation. The excellent Watts himself, if his strong attachment to old forms had suffered him to depart from the language as well as the sentiment in which he was educated, would have been proscribed in the church and his name blackened; but as he only departed from the sentiment, he has been still permitted to wear his honours."

## THE EVILS OF PARTYISM.

We have long seen and lamented the evils which naturally grow in the prolific soil of partyism; but never have we so clearly seen them as at the present time. Every party has a set of dogmas or opinions peculiar to itself. These opinions must be maintained and defended at the expence of peace and christian feeling, if not of religion itself. Each party dwells upon its peculiar dogmas, and seems to place the very soul of religion in believing and enforcing them, and is ready to doubt every man's religion who denies them. Hard feelings are produced one towards another, friendship, fellowship and unity of spirit die, and division is confirmed.

Human nature is pretty uniform, and by attention to its exercises we are convinced of these facts. A preacher, professing to be specially called of God and sent to preach the gospel to every creature, ascends the pulpit. Forgeting his commission to preach the gospel to every creature, he gives vent to his boiling, angry passions against an unoffending unassuming people called *Christians*, calling them damnable heretics—on the road to hell—deceivers—hypocrites—blasphemers—who have committed the sin against the Holy Spirit, by denying that he is God supreme and the third person in Trinity, &c. When we hear the leaders of a party thus calumniating us, and find their congregations make no objection, we conclude that the priest and people are of one spirit, and that they are unanimous with respect to us. When we meet with a member of such a party, we feel no spirit for religious conversation with him; because it is immediately suggested to us, he views me a hypocrite, a deceiver, a bad man—he cannot therefore relish my conversation, nor have confidence in any thing I may say on this topic. This we believe to be the universal experience and effect of partyism. Let each one examine himself, and he will find it true.

And is this demon of partyism, fostered by the professed followers of the Lamb of God? What more foreign from the Spirit of God? Is such a religion a blessing to the world?—a religion that destroys the natural ties of friendship—that produces and stirs up passions—and says stand off I am holier than thou?—a religion that boasts "The temple of the Lord, the temple of the Lord, the temple of the Lord, are these," pointing to its party?—a religion that elevates puny mortals to usurp the judgment seat of God, and from this high eminence to pass the judgment of condemnation on thousands

perhaps better than themselves, and sentence them to eternal perdition?—And indeed too many appear to be impatient that the sentence should be delayed.—The same spirit but a few centuries back labored to hurry the sentence into execution by fire and sword.

Can this be the meek and holy religion of heaven? Measure it by the standard, the Bible, it will appear infinitely distant. "Men grow furious only for error and absurdity. A concern for virtue has never shewn itself in deeds of violence; it has never made any inroads on the peace of society; it has never trampled on the rights of conscience, or wielded the sword of persecution; it may have wept in silence at the corruption and depravity of man; it may have prayed and toiled with earnestness to reclaim; but it has never burst forth into acts of hostility against even the most corrupt and depraved."

Would to God, all would study well 1 Cor. 13, and by this examine themselves, and labor for a confirmity to it. Dear brethren, who bear the name of Christ your master let us beware of the spirit so prevalent around us—let us not be too sensitive at the obloquy and reproach poured upon us. Nothing less, and nothing better need we expect from the spirit of partyism. We plainly see that the more the Lord prospers us, the more we are persecuted. Be patient. Trust in God; for the Lord reigneth. EDITOR.

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*From the Christian Register.*

## THE WALDENSES.

We extract the following interesting account of the Waldenses, from the November number of the Monthly Repository. Our readers will recollect; that it is a continuation of the journal of an English clergyman, who resided some weeks among them:—

"After the examination of his flock was concluded, I was invited by one of the worthy mountaineers of Rioclaretto to accompany him to his cabin, (*house* it could not be called,) where plain, but most abundant fare was provided for the pastor of Villa Secca. A baptism was here performed, and as he constantly kept in view the instruction of that part of his flock whom he was visiting, the pastor had no rest the whole day. At one time there was a pause in the conversation, and he seemed to be deeply thinking. "Thought travels far," said he, "and I was then thinking of the infamous conduct of Calvin towards Servetus," which he went on to

condemn in severe terms, and with animated eloquence. I remarked that the genuine spirit of Christian liberty was not more than partially understood by the Reformers, who, while they declaimed against the tyranny of the Church of Rome, were themselves on some occasions chargeable with persecution against those who differed from them. Socinus, for example, was instrumental in the persecution of Franciscus Davides, because he maintained that the Father was the sole object of the Christian's worship while Socinus insisted that Christ ought to be worshiped. "Socinus was evidently wrong every way," said M. Rostaing, "for every one has a right to the free possession of his own opion. And," turning to the worthy mountaineers around the fire, "besides, Jesus Christ is the Ambassador of God, and although, as such, I owe him all respect, and ought to receive his commands as being those of God, yet if I treat the Ambassador as if he were the King, I am wanting in my duty to the King himself." I was glad of this opportunity of ascertaining that the liberal sentiments and modes of interpretation I heard from the pastor of Villa Secca, were freely declared to his flock, and did not form merely an *esoteric* doctrine, to be divulged to those whose occupation led them to the critical study of the Scriptures." * * * * * *

"It was delightful to see on what affectionate terms M. Rostaing lives among his warm-hearted flock, and I was sorry when the words, "Adieu, Monsier la Pasteur; le Bon Dieu vous accompagne!" were returned with "Adieu, Ancien! Adieu, Diacre!" Adieu, Elder! Adieu, Deacon! (for titles are always carefully observed even amidst the eternal snows of the Alps,) and all sought their respective habitations. I returned in company with the pastor alone, to the inn at Clos, and our conversation was prolonged. I did not lead to it, but the conversation returned to the subject of the *person of Christ.* He observed, that our sentiments accorded upon the most essential points; and encouraged by the frankness of his manner, I took the liberty of asking him, whether he thought it *possible* that two beings or persons should, in the same sense of the term, be God: as it appeared to me that the strongest argument for the exclusive Deity of the Father was derivable from the nature and definition of Deity.—"Why," replied he, "what would be the consequence? Would it not be, that there would be *no God at all?* Either their opposing attributes and different wills must nullify one

another, so that we should have no Governor of Nature; or, if their wills and attributes were the same, and consequently coalesced, they would belong appropriately to *neither*, and neither of them would be God. I am clear of this. But," added he, "I have always found a difficulty in interpreting the beginning of John's Gospel." I remarked, that the Word being said to be *with God*, shewed that at least when he was said to be God, it was not intended that he was so in the same sense in which the Deity himself is so: and that when it was said "that all things were *made*," or *done*, "by him," the subject of John's Gospel being the Christian dispensation, and not the creation of the world, it was natural to interpret it of the former and not of the latter." "I am not clear," rejoined M. Rostaing, "respecting the meaning of the whole passage, but so far I think is certain: he who is *with* God, cannot be God himself, properly speaking; for if I have a person *with* me, and I send him away, 'me voila bien tot seul,' I am immediately left alone. The person who goes away and executes commands must surely be distinct from and inferior to him who remains and by whom the command was issued. And why is Christ even said to be *with* God at all, but because he derives honor from being near the Deity? Even when the *Kingdom* of the Mesiah is spoken of, it is as subordinate to the Father that he is represented as reigning. For David says, '*the Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool.*' Psalm cx. 1. The monarch who places a person at his right hand, confers, indeed, the highest honor, but at the same time he makes known his superiority, and that he is the source from which honor proceeds. It is true on the other hand," continued M. Rostaing, "that our Saviour says, '*I and my Father are one.*' But is not the ambassador *one* with his prince, if he faithfully executes his designs; and is not to comply with the demands of the ambassador, to obey the king himself? This is evidently the meaning, for our Saviour says, in another place, 'Of myself I can do nothing,' and 'My Father is greater than I.'" I here observed to M. Rostaing that I was quite astonished to hear him express these sentiments, as I had thought the Vaudois all believed in the Supreme Deity of Christ, and that the religious books of instruction which they used contained this doctrine. He replied, "These questions are not agitated amongst us. '*Nous taisons*,' we forbear from discussing the co-equality of Christ with the Father, Original

Sin, Predestination," &c. "What! just as they do at Geneva?" replied I. "Yes." "But you have no regulation to that effect?" "No." "Does the Synod, then," I asked, "not interfere in *any* way in matters of faith, nor require the pastors to preach in any other manner than they may judge agreeable to the gospel?" "There is no interference at any time, on any matter of faith, either with the people or the pastors. Our creed is, as you must have observed, that of the apostles. But we requre no oath to be taken to it. Our pastors come to us already ordained at their respective colleges, and they have only to present certificates of this ordination, in order to receive cures as vacancies occur." "But surely," I said, "a great change in sentiments must have taken place among you within a few years?" "No," he replied, "no change of doctrine has *ever* taken place. The doctrines of our church at this day are those our ancestors received from the companions of the apostles." "Do they not then, in *some sense*, regard Jesus Christ to be God himself?" I inquired. "The Waldenses," he replied, "have ever considered charity, and not the belief of a particular set of doctrines, to be *Christianity*. They obey Christ and they worship God. But with respect to mysterious dogmas, no one interferes with the faith of our people. They go further, however, than the pastors go in their catechetical instructions, such as you have heard this morning. We use Osterwald's Catechism, which comes to us from Switzerland. We cannot print any thing for ourselves. This Catechism says of Christ that he was God and man. This the pastor explains, *de maniere de ne pas s' ecarter de l' orthodoxie*, in such a way as not to depart from orthodoxy. But that Christ should be equal to the Father never entered the head of a single Vaudois, *n' entrait jamais dans la tete d' aucun Vaudois*," pointing with his fore-finger to his own head with strong gesticulation. "But they all believe that he was conceived by the Holy Spirit, and that the Holy Spirit descended upon him at his baptism."

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## A FRIENDLY DIALOGUE

*Between two Elders of the Church of Christ.*

*James:* I acknowledge, brother John, that I am an advocate for the ancient order of things, and verily think there is a great necessity of reform. I wish to have a friendly conference with you on several points, especially on the sub-

ject of the gospel ministry. On this point I desire you to state your views in as plain and brief manner as possible.

*John:* I am glad, brother, to hear you confess yourself an advocate for the ancient order of things; but I know not whether the order that pleases you is as ancient as that in the New Testament. We know an order existed in the first centuries after the apostles, not according to that in the New Testament, on the subject of the ministry, which order we connot receive; for we have abundant evidence that the church had at that early period erred from the truth in many particulars. My views on the subject of the gospel ministry you shall have in as plain and concise a manner as I can state them. It was the purpose of God by the foolishness of preaching to save them that believe." Therefore to fulfil this purpose, Christ ordained his apostles and sent them forth with this commission, "Go teach (disciple) all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Matt. 28. Mark 16. Three duties were especially enjoined on them. 1st. To disciple, or make disciples of all nations by preaching the gospel to every creature—2'ly. To baptize them when they believed. 3'ly. To teach them all the precepts of Jesus.—These apostles were divinely authorized to ordain others to aid them in these works, as Timothy, Titus, Philip, &c.—These, ordained by the apostles were also divinely authorized to ordain other faithful men to the same works. These ordained by Timothy, Titus, &c. were doubtless authorized to ordain others, (for we read not of the order being changed,) and this to continue to the end of the world. These are briefly my views of the gospel ministry.

*James:* You believe then that gospel preachers of the present day act under the commission given to the apostles.

*John:* I do. For if they do not I know of no other commission of divine authority—of no other dispensation.

*James:* If preachers of the present day act under the commission of the apostles, I cannot see the propriety of their being called Bishops or Overseers; for these are stationary, and confined to one or two congregations, whereas the apostles were to go into all the world and preach the gospel to every creature.

*John:* With equal propriety they may be called Bishops,

as the apostles were. For when they were about to ordain another Apostle in the place of Judas, Peter to prove the propriety of it, quotes the Psalmist, "*His bishopric* let another take. Acts 1, 20. Peter had just before said, that Judas was numbered with them and took part of this ministry. If Judas was a bishop then, they all were; for the ministry was the same.

*James:* The Lord promised to be with them to the end of the world. By this I understand that with the apostles he promised to be alway, to the end of the Jewish dispensation or temple worship, which took place at the destruction of the temple by Titus. This promise belonged to them exclusively, that the lord would be with them to aid them in the work to which he had sent them. For it is said "They went forth, and preached every where, the Lord working with them, and confirming the word with signs following." Mark 16, ult.

*John:* If *to the end of the world* means the end of the temple worship, which ceased at the destruction of the temple by Titus; it follows that the promise was not fulfiled, because it is believed that the apostles were all dead before that event took place. John might be excepted. And if the promise is to be with them exclusively how can the end of the world mean the end of the gospel dispensation, which will not take place till the end of time, when the apostles shall have been dead many centuries before? The promise to be with them I cannot therefore limit to the apostles, but consider it equally good to all those, who by divine authority have succeeded them. If modern preachers have no claim to the promise that the Lord will be with them, they have a cheerless work to perform.

*James:* If modern preachers act under the same commission given to the apostles, and under the same promise, may they not expect the same divine aid to enable them to work miracles, and to make laws for the church?

*John:* As to law-making the Apostles had no commission, no authority. They were instructed to teach all things the Lord had commanded them, and nothing more. As to the miracles the Apostles were enabled to perform, the Lord did not promise that he would be with them always to the end of the world to enable them to perform miracles; these we know the apostles were enabled to do, and should be enabled as long as miracles were deemed necessary for the promotion

of his cause. And should the Lord ever see it necessary still that miracles should be wrought for the promotion of his cause, these gifts will be restored to the church. We have no reason to dispute this being done; and indeed the situation of the world seems to demand it. For every sect claims to act under the apostolic commission, and to have the same promise that the Lord will be with them; yet they all preach a different gospel. The world is in doubt who are right and who are wrong; they know not what to do. If they unite with any one sect they have to disunite with others, and thus act in direct opposition to the divine command, "Let there be no divisions among you." Should the Lord mercifully restore to his true ministers the gift of miracles, this doubt would be removed and the world be established in the truth. One such preacher in a heathen or in a christian land would convert more to the truth, than all the missionaries, Bible societies and theological schools on earth together. The work of the Lord would spread as in Apostolic times. But we are not yet prepared for the reception of this gift; because for certuries the world has been taught that it had ceased, and that it was no longer to be expected; that the gospel was already confirmed by it in the days of the apostles and therefore there was no longer a necessity for it *now*. By what authority the world has been thus taught, I cannot learn. The bible is silent on this subject. This teaching has filled the world with unbelief, and the Lord has promised these gifts to them only that believe—"These signs shall follow them that believe," &c. Mark 16. Unless we believe, can we reasonably expect the fulfilment of the promise? James said "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; And the prayer of faith shall save the sick, and the Lord shall raise him up," &c. Js. 5. 14, 15. Must we confine this to apostolic times? If so; why not confine all the instructions of this apostle in immediate connexion to the same times? If one be not binding on us, why are the others? Who shall presume to say which shall be observed by us, and which not? This we think, equally applies to all the instructions of Christ and his apostles, unless in the particular cases, were the context forbids.

*James:* Indeed you astonish and confound me! Where has been the Church of Christ for so many centuries?

*John:* In the wilderness, and in *mystery Babylon.* The "two witnesses have been for many centuries prophesying in sackcloth,"—a symbol of deep sorrow for *the apostacy* of the church from the simplicity of Christ, and for the world refusing to hear, and obey the truth.

*James:* Have there been no true gospel ministers then for so many centuries past?

*John:* Yes; we believe every age has produced such; for the two witnesses have prophesyed during the dark reign of "the man of sin."—Yet they shall rise and prevail and do wonders, even to cause fire to come down out of heaven.—But why the gift of miracles had ceased during that period, we are unable to say.

*James:* Can we possibly ascertain who are the true ministers of God in the present day, seeing none have the gift of miracles? All the preachers of the various discordant sects claim to be God's ministers, sent to preach his gospel. This we cannot possibly believe to be fact; else we must think that God sends men to preach different gospels.

*John:* I know of no better criterion by which to judge in this case than that given by Jesus Christ Matt. 7, 15. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits," &c. This is a safer way to determine than by miracles; for our Lord adds "Many will say in that day, have we not prophesyed in thy name, and in thy name done many wonderful works"—who shall yet be rejected.—Look at the great Teacher from heaven, as the perfect model of a gospel preacher. He wept over a ruined world—he taught—he reproved, he warned, he intreated, he prayed for his enemies—Do you see one professing to stand in his stead? Does he manifest the same spirit? Or do you hear him in the spirit of a demon, railing against his poor fellow creatures, not for wickedness, but because they cannot believe and receive his peculiar *dogmas*? Is this man a minister of the Lold Jesus? We cannot acknowledge him, though he bear the sacred name, *Christian.*

*James:* Your ideas have seriously affected my mind, and shall be the subject of future examination.

*John:* I would wish to leave a few queries on your mind for future examination also. If modern preachers act not under the apostles' commission, whence do you derive your authority to preach, to baptize and to teach?—Should you

say, From the eldership; the question follows, whence did they derive their authority to do the same works, and to commit this authority to you? Should you say, you received your authority from the Church, the question then occurs, where is the church authorized to grant this power?

*James:* Truth is my object; and whereever I find it, I will receive it, nor shall persecution nor death sever me from it.

*John:* With such a spirit God it well pleased. Farewell, my brother. EDITOR.

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## *REVIVALS.*

FAYETTE COUNTY, Ky. March 7, 1828.

BRO: STONE,—It is with great pleasure I take up my pen to inform you, and the lovers of the Saviour, of the glorious spread of truth, and that *faith*, that purifies the heart, and works by love; in some parts of our county. Near the close of the last year, I visited Paris, and found many anxious to hear, judge, believe, and obey for themselves. Bro: GANO had been successfully laboring there for some time previous. The attention of the people increased; and application was soon made for the organization of a church in that place, having no name but that of *Christian*, and no rule of *faith* and *practice*, but the Bible. Accordingly, I attended in Paris, on the 8th of January, and assisted in planting a church composed of eight *Believers*. Since which time, however, there has been considerable additions made, and the number belonging to the society, at this time, is thirty-four. (Since it has increased to fifty-one. March 23.)

Bro: Gano and myself have labored the principal part of our time, in that place, during the present year; and thank God, I have reason to believe, that our labor has not been in vain. Other preaching brethren have. occasionally, visited there, whose services have been very acceptable.

On the 4th Lord's day of February, we had a communion. The meeting commenced on the Friday before, and continued (with some intermission) until Wednesday morning following. The Court-House was generally full to overflowing; and the attention of the people evinced their deep solicitude to know the truth, as it is in Jesus; and the crowds of weeping mourners, who came forward to unite with us in prayer, at every invitation, evinced to all, that the word of God was quick and powerful. I immersed eighteen during the meeting, and many others are desirous to. submit to the same

command. The preaching brethren who attended, appeared much engaged, and spoke to great effect. The prospects are, indeed, cheering in Paris. Persecution rages to a great extent, but I humbly trust it will have a salutary tendency and incline the lovers of Jesus to trust in him, who is able to save.

The *cause* is yet advancing at Antioch. Six have recently united with us at that place—crowds attend our meetings—sinners are weeping throughout the congregation, and many appear to be inquiring after Him of whom Moses in the *law* and the prophets did write.

I also have great pleasure in saying that the Lord's work is progressing at, and in the vicinity of Union Meeting-House. A number have recently professed *faith* in the Son of God, and joined the church. Last night, we had an unusually solemn meeting. Six of the young people, who believed in their heart, confessed their dear Redeemer, and united with us. Many more appear on the borders of Zion, and I trust, will soon engage in the life of holiness. I could be more particular, but for the sake of brevity shall close.

I make this communication that our brethren in *distant lands*, may know what is passing in our country, and desire that, like Paul when he met his brethren at the three taverns, they will thank God and take courage.

THOS. M. ALLEN.

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*Extract of a Letter from Elder D. Long to the Editor, dated March 13th, 1828.* MECHANICSBURGH, Ohio.

"BRO: STONE,—I arrived at home last night from a tour of preaching of four months. I feel well compensated for all my toil and trouble. I found the cause of God advancing, and human creeds and parties falling. I visited Elder E. Paramer, in Smithfield, Ohio. The reformation was still spreading there, and sectarianism yielding to gospel light. Since May last he has baptized one hundred and thirty, all living in church order and peace. He has appointed a camp meeting near Smithfield, to commence the last Friday in August next, and solicits the aid of Elders from a distance."

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At a four days meeting at the Republican near Lexington, which meeting closed the 7th inst., the Lord was evidently present. The assembly were solemn and much affected. Twelve were baptized, and about ten more were joined to the church. Many more are anxiously seeking the Lord!

We are glad to announce to the world the low esteem in which confessions of faith are held by the different sects of the present day. Those books appear like a ball descending a hill, whose motion is accelerated in its progress. Soon they must roll from the view and notice of the christian world. In our next number will be given a pleasing account of the fate of human creeds in Ireland among the Presbyterians. We rejoice to see the triumph of truth in our own country. But a little while ago, as we are credibly informed, a Presbyterian preacher of high eminence, not fifty miles from this place, publicly informed his congreation, that none but the preachers and officers of the church were required to receive their Confession of Faith—the common people were not required to receive it. Yet this same preacher informed an inquirer afterwards privately that the common people, if accused of malconduct or heresy should be tried by the Confession—a book they had never received, nor had been required to receive! This book was at first solemnly bound on the people with an oath—afterwards the oath was dispensed with, and they were only required to receive it—*now* even this is not required of them. Soon it will entirely lose its authority and be cast to the moles and to the bats, those creatures of darkness. One of the Populars in the Baptist church in the neighborhood of Lexington, not long since publickly exposed their Confession as well as the Westminister confession, to the ridicule of the assembly, and sneeringly rejected them. Success attend their labors!—We attach no blame to these preachers for acting thus, unless it be deemed improper to judge a person by laws which had never been given him, and to which they had never been required to submit.

EDITOR.

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Bro: Stone,—Not long since, a very popular divine of the Presbyterian sect, in speaking publickly of the great utility of Bible Societies, observed, "that he was awfully afraid that there were vast numbers that would die and be damned, who might be saved if they had the word of the Lord, and the means of grace afforded them." Without stoping to call in question the truth of the above remark, I only inquire, how it will accord with the Confession of *faith*, to which that gentleman has subscribed?—a part of which reads as follows: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated

unto everlasting life, and others foreordained unto everlasting death." "These angels and men, thus predestinated and foreordained, are particularly and *unchangeably designed*; and their *number is so certain and definite*, that it *cannot* be either increased or diminished."!!—Con. of *faith*, ch. 3, vs. 3–4. Now, Bro: Stone, can you reconcile this man's *faith*, with his *declaration?* Does he believe the number of the *elect*, and reprobate, to be so definite, that neither can be added to, or diminished from; and yet will he affirm that he believes many now to be in hell! who might have been in heaven, if they had only possessed a Bible? Is it not a palpable contradiction, and one of those inconsistencies that ought to be held up to public execration? Either this gentleman in common with his brethren generally, have rejected the old Confession, or they pay no respect to it, and act a very inconsistent part. Are they not now engaged in preaching the very doctrines, and pursuing much the same course that R. Marshall, yourself, and others did, some twenty-six or seven years ago? and for which you were spurned from their presence, and denominated *heretics* and *infidels?* But I am wandering too far. I want you, if you can, to reconcile this *divine's* belief, and sayings; for I am free to declare I cannot see any agreement between them. For the benefit of myself and others, do, if you can, satisfy

AN ENQUIRER.

*REPLY.*

DEAR SIR,—You require of us a hard task, nothing less than to reconcile contradictions. From this work we have long ago ceased, and have left it with those who are fonder of the jargon of the schools, than of the simplicity of the Bible. Perhaps you may derive some aid from a note of a correspondent, handed us a short time ago. We will subjoin it for your inspection.

"BRO: STONE,—Not long since I was in company with a number of persons at a friend's house in the neighborhood of Lexington, where a gentleman of the *Secession* visited me, and wished to have some religious conversation with me. Among other things he stated that he had lately had a conversation with a Presbyterian preacher, who informed him that almost all the converts lately taken into the Presbyterian church were Arminians. What, said the Seceder, will you do with those converts when you shall preach to them the

pure doctrines of the gospel—the doctrines of the Confession of Faith? The preacher replied, we intend to bring them on by degrees." T———.

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"Every christian must be deeply solicitous to form just apprehensions of the character of Jesus; neither to ascribe to him attributes which he would himself have disclaimed; nor to derogate from that transcendant dignity, which belongs to him. We acknowledge with the great apostle, that Jesus is the Christ, the son of the living God."

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☞ My Agents and Patrons, it is hoped, will exert themselves to collect and send me the ballance of money for the first volume. They will recollect that the money for the second volume is now due. My printer and paper maker cannot work without wages. For the past favors of my agents they have my sincere thanks. Some money sent by mail has been lost, yet if private conveyances cannot be had, let them send by mail. The loss is mine. EDITOR.

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☞ Post Masters will please to return immediately to the Post Office, Georgetown, Ky. all the Nos. of the Christian Messenger not taken by subscribers out of their offices.

EDITOR.

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☞ *To the Publishers of Papers and Periodical Works, throughout the United States.*—It is intended before, or certainly by the 1st of May next, in a pamphlet with other statistical matters, to notice all the Newspapers and Periodicals in the United States, and the city or town where published, &c. A copy containing the above shall be faithfully forwarded to each of you who will insert this notice once and forward a copy of the work you publish to Philadelphia, directed to "THE TRAVELLER."

*Philadelphia*, Feb. 22.

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☞ THE "CHRISTIAN MESSENGER" is published monthly, at the "*American Sentinel*" office, Georgetown, Ky. at ONE DOLLAR a year, or for twelve numbers. Any one, obtaining ten subscribers, and will collect and send the money, shall have one volume *gratis*.

# THE CHRISTIAN MESSENGER.

*BY BARTON W. STONE,*

AN ELDER IN THE CHURCH OF CHRIST.

*"Prove all things: hold fast that which is good."*—PAUL.

VOL. II.] GEORGETOWN, KY. MAY 1828. [No. 7.


## THE SPIRIT OF ORTHODOXY.

*No. II.*

This is a time of great religious excitement: and with it rages the spirit of partyism, to an alarming extent. Never probably, have we seen, in our country, such vigorous efforts made and making, as at present, to support clerical domination; and to put down all persons and things that stand opposed to its reign.

The most of the various sects seem willing, for the time being, to make friends; and unite their *mighty forces* and *mighty energies* against the sons of *religious liberty*, and the cause of *religious freedom*. The odds indeed is fearful, in favor of ecclesiastical tyranny. But the war between the parties is declared, and the battle is begun. Behold, the armies in the field!

On the one hand you see an almost innumerable host of veterans, and new recruits, who have been trained in the schools of sectarianism; and are panoplied with learning—with eloquence—with great moral influence—with Creeds and Confessions of Faith—with the authority of great names—of Councils and of the Church; and are spurred on to mighty exertion by interest and the love of Power. On the other hand you see a mere handful—a stripling band, with comparatively but little of the wisdom of this world—but little eloquence—but little moral influence—with no human Creeds—the authority of no popular Church, and no popular names to plead in behalf of their cause; nor have they any earthly interests to stimulate them to action. There is a mighty name, however, which they claim, which to them outweighs all their names, and all other considerations; and that is, the *name of Jesus*. There is also an interest, which, to them, is a thousand times dearer than all others; and that is, the eternal salvation of their souls, and the progress of Gospel truth.

While, therefore, their enemies are triumphing and rejoicing in their anticipations of victory, in consequence of their superior physical, moral and intelectual strength, and are approaching the onset, with all the self-confidence of Goliah of Gath; the sons of Gospel liberty, with all humility, and all the confidence of faith, and all the armour of God, are approaching to meet them, no less confident of victory, than was David, when he went forth to meet the uncircumcised Philistine. For greater is he who is for them, than all who can be against them. Though their enemies bring to bear upon them all their artillery, as well as their small arms; yet safely lodged within the impervious walls of salvation and truth, they remain secure; and see their enemies consuming their strength, and wasting their ammunition to little purpose. For their cause is the Lord's, and must prevail.

But it may be asked, in relation to them, 'What evil have they done,' that they should be so opposed—that they should be charged with *idolatry* and *blasphemy*—as *agents of hell*, as *disorganizers*, &c.? Ay, that is the grand question; the solution of which, speaks a volume upon the spirit of orthodoxy. To the question then, 'What evil have they done?' Why, they have taught, that Jesus Christ is *God's own son*—that the controversies, which, for fifteen hundred years past, have agitated the Christian world, in relation to the character of the Saviour, have only confused the minds and alienated the affections of, and promoted strife and divisions among, the children of God, contrary to the doctrine that Paul, and Paul's Master taught.—That they are willing and anxious to see all controversy, upon this subject, forever die; and to meet the christian world upon the language which the Holy Spirit teaches, unconnected with any opinions or speculations upon the subject.—That the differences of opinion among christians upon this point are unimportant; because all agree that Jesus is the Christ, the Son of God, and Saviour of the world—that all power is given unto him in heaven and earth; and that he is able to save to the uttermost, all those that come to God by him.—That this grand fact, that Jesus is the Christ, the Son of the living God, and Saviour of men, is the foundation on which the Saviour has built his Church—that the belief of this one fact with the heart, is the only prerequisite to Christian baptism and Church membership—and that upon this glorious foundation, which God has laid, all christians, (though now divided into numerous sects,) will ulti-

mately settle and unite, according to the prayer of the great Head of the Church.—That therefore, they feel it their duty to do their utmost, to promote the unity, purity and peace of the people of God. They do not, however, believe that the Church ever can unite, upon any one of the almost numberless systems of faith and manners, which men have drawn up. Nor do they desire to see such a union; because it would not be *that union* upon the word of truth, for which the Saviour prayed; and therefore, could not be permanent. They do, therefore, with all their hearts, oppose all human authoritative Creeds and Disciplines, whether written or not written, as unwarrantable encroachments upon the liberties of the children of God; and unauthorized by the head of the Church. They can heartily adopt the language of A. Campbell, in his Christian Baptist, Vol. 6, No. 1, page 16, in these words: "I do attribute to creeds, in the proper acceptation of the term, all the divisions and strifes, partyism and sectarian feeling, of the present day; all the persecutions and proscription, all the havoc of human life, and all the horrors of the inquisition, in the cause of religion, during many centuries before we were born. I attribute to them, and the councils which gave birth to them, the greater part of the ignorance and superstition, the enthusiasm and debates, and even the schisms and divisions of which you lament in the present day." Yes, indeed, they believe and teach that creeds, and the spirit which gave them birth, and which yet keeps them in being, assume the throne of God, and say in the impervious language of the Almighty, "Thus far shalt thou go and no farther;"—"beyond the bounds here prescribed for you, you must not go, in any of your investigations of truth, upon pain of excommunication from the privileges of the house of God."

Now, they do believe and teach, that if this sentiment be not the very *life's blood* of the *man of sin*, then they have yet to learn, what are the first principles of the oracles of God. They teach, moreover, that there is but *one body*, or Church, but *one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all.*—That all sectarian Churches, built upon sectarian foundations, are unauthorized, and must fall with Babylon the Great!—That their *law-book*, the New Testament, does not recognise, nor allow the existence, of a Roman Catholic Church, an Episcopalian Church, a Methodist Church, a Presbyterian

Church, a Baptist Church, &c.; for this were to allow, that Christ has various sorts of Churches, whose interests are distinct and even opposite; and that Christ is therefore divided, and at war with himself.

But they do believe, that the name *Christian*, which was, by divine appointment, given to the disciples at Antioch, is the appellative, which all the pious should exclusively bear; and that finally *this name* will swallow up all others. They do believe and teach, that "the peace, the harmony, the union, and love of Christians, the purity and joy of the household of faith, can only be promoted by a devout, spiritual, and unwearied attention to the lively oracles;"—That "no dry bones, no lifeless skeleton, no abstract miniature of doctrine, no cold *formula* of discipline, ever promoted peace with God, conversion to God, harmony, union, and love amongst christians."

But I must break off abruptly. This then, is a brief general outline of what the opposers of religious bondage believe, teach and practise. Why then, we ask again, all this opposition to them, from all the sects? The answer is easy. If *they* and *their principles* prevail, sectarianism must fall, like Dagon before the Ark of God; and those who have made merchandise of the people, and have filled offices, created by themselves for their own argrandisement, will fall from their mighty eminence, and great will be their fall.

No wonder, therefore, that they exclaim, as the Jews did, in relation to our Saviour, "What do we? if we let this man alone, all the world will go after him, and the Romans will come and take away our place and nation." O Lord, stand by thy people, plead thine own cause, and let thy righteousness go forth as brightness, and thy salvation as a lamp that burneth!

TIMOTHY.

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## TO ——— ———,
### *A PRESBYTERIAN PREACHER.*

*Dear Sir*,—Since our last friendly interview at ———, I have thought much on the subject of our conversation. Two propositions you made to me, to which I cordially consented, and with which I have since complied. The propositions were, that we would pray for each other, and that I would with prayer re-examine my opinions, as stated in the books I had published, which opinions you judged to be very erroneous. Your conclusions respecting them was that

either you were an idolater or I was a blasphemer. Yet you admitted that I was honest, and that I had erred without design. I also requested you to re-examine what you called the essentials of religion, and see whether they were to be found in the Bible. Whether you have complied with this request, is known to yourself.

I first proceed to re-examine those opinions I had formed respecting the system of Calvinism, and my reasons for rejecting it. The result of which examination I will candidly state to my worthy friend.

1st. I have concluded without the shadow of a doubt, that if your system of religion as taught in your Confession of faith, be right, I cannot be wrong. For that book states that God for his own glory did from all eternity freely and unchangeably ordain and foreordain whatsoever comes to pass—that some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death—that "These men and angels thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished—Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only, &c.—Conf. Chap. 3. 1, 3, 4. Short Cat. Quest. 7.

That book also states that God executes his own decrees—that he executes them in the works of creation and providence—that in his providence he, the great Creator of all things doth uphold, direct, dispose and govern all creatures, actions, and things, from the greatest even to the least—that this providence of God extends itself to the first fall, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them in a manifold dispensation, to his own holy ends," &c. Con. Chap. 5.

Now, Sir, if this system be correct and true, our lots are fixed, unalterably fixed, from eternity—how can I be any other than I am? Should I be of the elect number, I am as safe in error as in truth; as safe as those already in heaven. But if not of that number, you need not be uneasy for me, or those whom you think I have led astray; all your uneasiness, your efforts and prayers for us must be unavailing—indeed, Sir, they betray a want of faith in the system.

My reasons for rejecting this system are in my view good—so good that all doubt is precluded from my mind.

1. A man is a free agent, as the scriptures every where represent. But this scheme represents God by a secret providence, *directing*, *disponsing*, *and governing all his creatures and actions from the least to the greatest.* B commits murder. Was he free in this act? No: It came to pass, and was therefore decreed from eternity; and God executed this decree by *directing* B to the act—further he *disposed* him to do the act—and *governed* him and the act, and so powerfully *bounded* him that the act was nececessarily done. Who will say that B was free? Who will say that he committed sin, more than a dagger in the hand of the assassin? If it was sin, to whom can it be imputed? No man with his eyes open would hesitate one moment to say that to God himself it must be imputed; for who could resist his power?

2. I believe that God will judge the world in righteousness by his Son. But if this system be true, such a judgment would be a mere farce. How could he judge the world, when all will be found as having perfectly fulfilled his decrees respecting them?

This system I believed firmly would cut the very nerves of activity—would fill the mind with horror, and obscure the lovely character of God from view. If it be right I have no guilt in being wrong; but if it be wrong, I have acted wisely in rejecting it; and surely my friend would act wisely in rejecting it too.

I must believe, Sir, that you are honest in receiving and advocating the book which contains this system; but I must think that you and the revivalists among the Presbyterian and regular Baptist preachers act very inconsistently with your system when you preach the gospel to every creature, and urge all to repentance and faith—offering salvation, grace, eternal life, &c. to every creature. These doctrines arrest the attention of the sinner, and arouse him to action. Hence the revivals among you and those who preach thus. But do these appear where the soul chilling doctrines of Calvin are preached? and do they not decline when these doctrines are introduced?

I was glad to hear you in our last conversation, acknowledge the Methodists among the *orthodox.* Hence I concluded that the five points were no longer considered as a part of orthodoxy. Time and circumstances have effected

great changes. When I was young the five points formed the system of orthodoxy, and the Methodists who denied them were called heretics; but now, though they still deny them, they are called orthodox. Why? Because they have become numerous and respectable, and join with the prevailing sects in advocating the doctrine of trinity, and the vicarious sufferings of the Son of God. Every one it seems, who professes to believe these two doctrines are now enlisted in the ranks of orthodoxy, however discordant may be their notions; and every one who rejects them is considered a heretic, however holy he may be in his conversation.

These, I presume, are the doctrines my friend wishes me to re-examine with fervant prayer for direction. For many years have I thus examined and re-examined them; and the result has always been that my mind has rested satisfied in their correctness *in the general.* The whole truth on these points I may not have known, and in some things may have erred; but aware of my fallibilty my mind is ever open to conviction. But, Sir, the methods pursued by your brethren and others, to effectuate this end, have been vain, and must forever be vain to intelligent minds and feeling hearts. You have assumed too high ground for fallibility to occupy. From this eminence you have spoken as the orthodox dictators of the world. Your language, instead of the meekness of wisdom, has savoured much of the bitterness of folly—instead of convincing argument, it too generally was declamation and invective—instead of fair representations of our views of truth, we were often offended with misrepresentations. Indeed, Sir, our minds have been continually impressed from reading and hearing the severe opposition against us, that your object was to crush and destroy us, not to convince and save us. Such a spirit we were persuaded was not that of a christian, and therefore we could not readily receive its dictates. Some preachers have all kinds of sense but common sense; and this is more necessary than all the theological school sense ever learned. This can only be acquired by the study of the Bible and of self.

The result of my re-examination of the two points, trinity and atonement, I shall state to you in subsequent numbers.

EDITOR.

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*Extract of a letter from* Obadiah Seward. *Rushville, Ia.*

"In your Messenger, Vol. 3. you communicated some

ideas on baptism, as that it was a means of salvation, and that it was God's plan of saving sinners. If this be correct, I cannot see how you can avoid making baptism a term of communion, as no one can be saved short of God's plan. I am not alone in this difficulty. You are therefore, requested to give us in your Messenger, an answer to the following query—"What does baptism represent."

—

## REPLY.

Dear Brother: We are glad that you have stated to us your difficulties on the subject of baptism. We hasten to endeavor a solution of your query. That baptism is ordained by our Lord Jesus Christ, we presume is admitted by you; but that it was ordained as a means, through which God communicates his grace to the salvation of the believer baptized, you cannot admit. Our Lord commissioned his Apostles to go into all the world and to preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned. Mark, 16. Will any one deny that faith in the gospel is ordained as the means of salvation? Not one. How then can any deny that baptism is also a means of salvation, seeing it stands immediately connected with faith? Peter in the day of Pentecost was explicit in his answer to those enquiring what they should do to be saved. He says, "Repent and be baptized every one of you. in the name of the Lord Jesus Christ for (in order to) the remission of sins, and you shall receive the gift of the Holy Ghost," &c. This direction was of divine authority, and must therefore be correct. Remission of sins and the gift of the Holy Spirit were promised, and were to be received through baptism; for these Jews had already believed that Jesus was the Messiah whom they had crucified. This direction by Peter was in perfect accordance with the commission given to the Apostles.

The words of Ananias to Saul confirm the same truth.—"And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts xxii. 16. His sins were yet cleaving to him, not washed away, not forgiven, or remitted. This was to be effect- through the means of baptism.

That baptism was ordained a means of salvation, is farther evident from 1 Pet. iii. 21: "The like figure whereunto *even* baptism doth also now save us by the resurrection of Je-

sus Christ; (not the putting away of the filth of the flesh, but the answer of a good conscience towards God.") Baptism saves us and washes away our sins, in the same manner that the waters of Jordan washed away Naaman's leprosy, by his dipping himself in them. None are so ignorant as to think that the literal water washed away his leprosy; but that it was Naaman's obedience to the divine order. So in baptism, none are so ignorant as to imagine that water washes away sins or saves; but it is the grace of God through obedience to his ordinance. Baptism saves by the resurrection of Jesus Christ—for it has a particular reference to that event; as Christ was buried and rose from the dead, so believers are buried and risen with him by baptism. Baptism is the very *answer*, *representation*, or *image* of this event; as the broken bread and wine are of the passion and death of Christ.

That baptism was ordained as a means of receiving salvation and of the Holy Ghost, is farther evident from facts stated in the New Testament. In Acts VIII, we have an account of Philip preaching to the Samaritans; "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." "For as yet he (the Holy Ghost) was fallen upon none of them; only they were baptized in the name of the Lord Jesus." Philip with the Apostles, did not wait or tell the people to wait till they had received the Holy Spirit—until they were saved, and had their sins forgiven, or until they could give in a good experience of grace: No: as soon as they believed in the name of the Lord Jesus he baptized them. So he acted in the same chapter with the eunuch. He preached to him Jesus and the way of salvation; baptism was included. The eunuch believed; and as he had learned from Philip that baptism was ordained by the Lord, having come to a certain water, he said, see, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. On this profession Philip baptized him; and then the eunuch received the Holy Spirit, for he went on his way rejoicing.

In but one instance in all the acts of the apostles do we read of a departure from this rule; and we at once see the necessity of this from a very little attention to the case. In Acts 10 we find it. Peter was preaching to the Gentiles at

the house of Cornelius; and while he spake the Holy Ghost fell on all them that heard the word. This confirmed Peter's mind that God had received the Gentiles, and had granted to them the same grace that he had to the Jewish believers. He, therefore commanded them to be baptized. Had not God granted this blessing to the Gentiles, Peter could not have baptized them, nor could the Church at Jerusalem have received them.

Obj: But the church may be imposed upon by baptizing such as only profess faith, and obedience to the Lord Jesus.

Ans. This is true; for Simon the sorcerer, professed faith in Christ, and was baptized by Philip; yet he was in the gall of bitterness and bonds of iniquity. Acts 8. But shall we neglect an ordinance of the Lord, because it may be abused? If so, where shall we stop? But has not the church as often been imposed upon by those who give long accounts of their experience? This we know to be the fact. I have been at the reception of thousands into the church. Some have told us long experiences, and others had but little to say. The latter class have more generally adorned their profession. Such is the depravity of man, that pride or vanity may prompt us to tell a great and long experience, and candor will confess it.

Obj: If you be correct, can any be saved who are not baptized?

Ans. This was the opinion of many of the early fathers, and therefore to save infants from sin and damnation they baptized them. So we are informed. Those fathers with the churches of Rome and England call baptism, *regeneration*. By this they must mean that it is a means of regeneration to the believer. Joh. iii. 5. Except a man be born of water and of the spirit, &c. I have before proved that God did save the Gentiles at the house of Cornelius prior to their being baptized. This proves that he has not bound himself to a plan from which he cannot depart. He yet condescends to the ignorance of man, and saves many out of his instituted plan. Yet though he has winked at this ignorance, he now commands all men every where to repent, and obey his ordinances.

Obj: If you are correct, Should not baptism be made a term of christian communion?

Ans. No more than it should be of salvation. If God in pity to the ignorance of his creatures grants them salvation

and the gift of the Holy Spirit, What are we that we should withstand God? If God communes with them, let us be followers (imitators) of God, as dear children.

Your brother in the Lord, EDITOR.

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FLOUR CREEK, *Pendleton county, Ky. 5th April*, 1828.

BROTHER STONE,—In Sept. 1826, we were constituted on the Faith of a Christian Church—taking the Scriptures as the only rule of faith and practice—with ten members. The Lord, we hope, has blest his word among us, notwithstanding the opposition we have met with. Our number, at present, is upwards of fifty. Our situation is remote from the most of the Christian Churches, and we are not known in the Conference, so that our preaching brethren very seldom visit us. We have hitherto been blessed with the labors of our brother, GEORGE FISHER. We have agreed that our Communion meetings shall be, annually, on the second Sabbath, and Saturday before, in June and October.

Our earnest request and anxious desire is, that our situation be made known, and that as many of our ministering brethren should visit us, and as often as convenient—and especially, at our June and October meetings.

Very lately the Baptist Society, in Falmouth, under the care of BLACKSTON ABERNATHA, excluded a worthy sister because she could not believe Jesus Christ to be the Supreme God. It is fully my opinion, that if a warm, affectionate, unprejudiced preacher, could attend that place the people would rejoice, and a good Society might be there constituted on Gospel principles.

I am your unknown and unworthy friend, &c.

ROBT. TAYLOR.

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*Extract of a letter from S—— H——.*

INDIANAPOLIS, Indiana, *April 4th*, 1828.

DEAR FRIEND,—I should like to write you a little concerning our preacher, Mr. BUSH, a Presbyterian, but have not now time, nor room on this half sheet. However, the amount of it is, he has turned *Christian*, and is for destroying the works of men—that the divisions among christians, are so many sinful rendings of Christ's one body. The session have had him under dealing for some time, and ordered him to quit his wickedness. He would not. They then called the church, and voted to dispense with his further services.

and would have sent him off, but for us of the congregation, who were interested in the house, and had a right to vote in the election of trustees. We thought a little more religion would not hurt either the church or session, and voted them down; but Dr. C. a Presbyterian, has gone to Presbytry to have Mr. Bush silenced: and should he succeed, I can tell him he may have difficulty in supporting a clergyman of his procuring. S. H.

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BLOOMINGTON, *Monroe county*, Ia. *March 3d*, 1828.

QUERIES.

BROTHER STONE,—As there is much said respecting coming out of Babylon;

Q. 1st. Where is the road which leads out?

Q. 2d. How must the church proceed, in order to get out?

Q. 3d. How shall we know when we are out?

Q. 4th. If Babylon be destroyed before the saints get out, what will become of them?

Q. 5th. Who are the craftsmen of whom we read in Rev. 18, 22; and

Q. What is the mill-stone? ELIJAH GOODWIN.

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*Answers to the above Queries.*

1st. Ans. In the New Testament it is plainly marked out; *the way of holiness.*

2ly. Ans. By turning to, and walking in the way of holiness—which is love to God and man, and union and fellowship with all saints.

3ly. Ans. By walking in the light. "For if we walk in the light, even as he is in the light, we have fellowship one with another—and our fellowship is with the Father and with the Son Jesus Christ.

4ly. Ans. Old Jerusalem was not destroyed before the saints, attending to the admonitions of the Lord escaped. So we think of those in Babylon. But should they not obey the voice of God and come out of her, they must be partakers of her sins, and plagues. Rev. 18, 16.

5ly. Ans. The craftsmen may be those who are engaged in building up and supporting human systems of religion. This craft has long been taught and learned, and by it many get their living.

6ly. Ans. I might guess as a Yankee, and guess wrong. You can do the same. EDITOR.

*The following communication was unanimously* adopted by the Church of Christ at Antioch.*

The Church of Christ at Antioch, Clinton County, Ohio, to the Editor of the Christian Messenger, sendeth greeting.

Brother Stone—We have received your remarks on the Communication of brother Joshua Irvin. We thank you for them, and as we have no doubt but you were actuated by the purest motives in writing them, we feel it our indispensable duty to give you all the satisfaction in our power, relative to the course pursued by us as a church. All the dissatisfactions you express as to our church, all the objections you make to it, appear to centre in one point, to-wit: our views of *ordination.* The word ordain occurs in the New Testament a number of times, and always appears to have one invariable meaning. As nothing would be better calculated to mislead the enquirer after truth, than the indiscriminate use of the same word to convey different ideas, we cannot believe that this word, when used by the inspired penmen, is applied in that loose, unguarded, ambiguous manner in which it is applied in the present day. We have thought that this word, when used by the inspired writers, simply means *to choose, appoint, elect* or *set apart by a decree.* Jesus ordained twelve, Mark III. 14.—Jesus choose twelve, Luke VI. 13.—Wherefore of these men, &c. must one be ordained, Acts I. 21, 22.—and they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles, verse 26. Tradition says that all these were ordained by the laying on of hands, but the New Testament says nothing about it. The eleven were ordained or chosen by Jesus himself. Matthias was ordained by lot or election: "Whereunto I am ordained a preacher and an apostle," 1st. Timothy II. 7. For I have appeared unto thee for this purpose, to make thee a minister and a witness, &c. Acts XXVI. 16.—But the Lord said unto him go thy way, for he is a chosen vessel, Acts IX. 15. Tradition says Paul was ordained at Antioch, but on this subject the New Testament is silent. Paul says I am ordained, &c. The Lord Jesus says I have appeared unto thee for this purpose, to make thee a minister and a witness.—Again, Jesus

* Since the adoption of the foregoing communication one of the Elders has expressed doubts as to the correctness of the sentiments contained in regard to ordination.

says he is a chosen vessel, &c. From which it is plain that Paul was chosen or ordained by Jesus himself, and not by the laying on of the hands of any body. But as the ordination of elders or bishops (and not of apostles) is that which concerns us most in the present day, we will pay some attention to the subject. The apostle is very particular in describing the qualifications of a bishop, by pointing out what his character must be and what it must not be. The man that fills the character is eligible to the office. All but the Roman Catholic Church and a few of her degenerate daughters, admit that every congregation has a right to choose its own teachers or overseers, but the elders must ordain them by the laying on of their hands. Ordination is ordination, choosing is choosing, whether an apostle or an elder the act is the same; and as we have seen that the apostles were ordained in a manner very different from that commonly practised in the present day, so we contend that bishops should be. And when they had ordained them elders in every church, &c. Acts xiv. 23. (and when they had, by the lifting up of the hand, chosen them elders, &c. See the margin of M. Carey's large bible.) For this cause left I thee in Crete that thou shouldst set in order things that are wanting and ordain elders in every city, Titus i. 5. Nothing is said in these places about laying on of hands, and as we have before seen that the import of the term is to choose, &c. so we must understand it in the present case; and as the churches of Crete and those among which the apostle Paul travelled were better acquainted with the qualifications of their own members than a mere itinerant teacher could be, we are fully of opinion that they were not idle spectators of what so deeply interested them, but were active in giving their voices in the selection of their elders or bishops. When we consider that the churches in that day (which were but in their infancy) were ignorant of the necessity of elders or bishops until taught by the apostles; we cannot see the impropriety of the apostles and evangelists superintending the election of them. The history of the church, for the first three hundred years, abundantly confirms the fact, that the assembly of the people chose thereof teachers, and of this we know that brother Stone is not ignorant. 1st Tim. v. 22. is produced to prove that ordination was performed by the laying on of hands. In reading the first Epistle to Timothy, we find in the III. chapter the bishops office treat-

ed of at large, and the bishops qualifications distinctly stated. In the fourth is contained a prophecy of some things that should take place in the Litter day, as also some directions to Timothy on several subjects. In the fifth chapter these directions are continued; and neither in the fourth or fifth chapter is the subject of the qualifications or ordination of a bishop hinted at. In the v. chap. from the 19th to 21st verse, some directions are given to Timothy how to proceed against an elder, in case of his offending; he is charged solemnly "to observe these things without prefering one before another;" then follows, "lay hands suddenly on no man, neither be partaker of other men's sins, keep thyself pure." From the connexion in which these words stand, we are not a little astonished that they have been tortured to prove ordination by the laying on of hands. Acts v. 18. would be equally as much to the point. When we construe the meaning of 1st Timothy v. 22. by the context, we view this expression as a figure of speech, borrowed by the apostle from what was then, and still is, a universal practice, to-wit: to lay hands on an offender, and deliver him to justice. In this way Timothy is cautioned against taking up a charge against any without sufficient ground for so doing; he is likewise cautioned against partaking of other men's sins by too much forbearance. If we read the New Testament through, we cannot find one instance where laying on of hands is called ordination; and we wish to follow "original apostolic practice" as nearly as we can. When we leave this ground we are like the bark on the ocean without compass or pilot, therefore we wish "not to be too hasty in drawing conclusions in opposition to plain facts." By this time you may wish to know what ends we conceive were answered by laying on of hands: We answer some spiritual gift was communicated, or some miracle wrought. All agree that "Jesus, by the imposition of his hands, healed the sick, and performed wonders." But it is with the apostolic and first teachers of the doctrine of Christ, that our business is more particularly at present.

In Eph. iv. 11, the apostle makes an enumeration of spiritual gifts—apostles, prophets, evangelists, pastors and teachers. These gifts were given for a certain purpose, to wit: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." They were given for a specified time, to wit: "Till we all come to the unity

of the faith and the knowledge of the son of God," &c.—When the end was answered for which these gifts were given, they were as perfectly out of use as the first covenant, after the kingdom of Christ was established on earth. See Gal. III. 19th.

This end was answered, or from what did the Churches apostatise? In 1 Cor. XII. 8 to 10, the word of wisdom, the word of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretration of tongues, are said to be given by the spirit, and are called spiritual gifts, verse 1. On the day of Pentecost, the spirit was poured out upon the disciples; at the house of Cornelius the same thing was transacted. These are the only instances recorded in the New Testament of the outpouring of the spirit. The consequence was, they prophesied, they spoke with new tongues, they healed the sick. Peter could discern the spirit of Ananias and Sapphira; they received the word of wisdom and knowledge, by which they were enabled to understand and explain the prophecies, which speak of the kingdom of Christ; they were enabled to teach infallibly the doctrine of Christ, &c. Afterwards these spiritual gifts were communicated by the laying on of hands.—Acts VIII. 17: XIX. 6: Rom. I. 11. The apostle Paul was not a subject of the outpouring of the spirit, either on the day of Pentecost, or at the house of Cornelius; but was *as one born out of due time*; and although he was called to be an apostle, separated unto the gospel of God, we hear nothing of his having spoken with new tongues, or of having performed miracles, until the hands of the prophets and teachers were laid upon him at Antioch. Then at his word dimness covered the eyes of Elimas the sorcerer, the impotent man at Lystra arose and walked; handkerchiefs or aprons, carried from his body to the sick, healed them, and by the laying on of his hand the fever left the father of Publius, and the disease of all in the Island of Melita left them. Neglect not the gift that is in thee, which was given by prophecy, with the laying on of the hands of Presbytery. 1 Tim. IV. 14. Stir up the gift of God which is in thee by the putting on of my hands. 2 Tim. I. 6. Do the work of an evangelist. 2 Tim. IV. 5. The gift of an evangelist is one of these spiritual gifts communicated by the apostle.—Eph. IV. 11. This gift was communicated to Timothy by the laying on of hands. This matter is as plain as that twice four are eight. "But the seven were ordained to the office

of serving tables by the laying of the apostles' hands." If this was stated in the New Testament, we would not feel disposed to controvert the assertion; but as it is not, we cannot receive it at present. They were chosen by the church; they were appointed to the business of serving tables by the apostles. But the question is, did they possess any spiritual gift? Working of miracles is a spiritual gift. 1 Cor. XII. 10. And Stephen, full of faith and power, wrought great miracles. Acts VI. 8. Philip wrought miracles—VIII. 6, 13. Before the hands of the apostle were laid on these persons, we hear of no miracle wrought by them, therefore we conclude that by the laying on of the apostles' hands this gift was communicated to them. But of one thing we are certain, that the New Testament does not afford an instance of any on whom hands were land, but such as were thereby cured of some infirmity, or invested with some spiritual gift, except five of the seven last mentioned; and the last thing we hear of them in any way is that the apostles laid hands on them. And as they were all of the same character (full of the Holy Ghost) before, we have not much doubt but they were possessed of like gifts with Philip and Stephen. We are of opinion that the doctrine of Christ is fully taught in the New Testament; where we do not feel ourselves justified in either proving or disproving any of the institutions of the Lord's house, from any thing praciced under the first covenant. At any rate we do not feel ourselves justified in drawing conclusions from Jewish customs, in opposition to plain facts stated in the New Testament. We wish you to give this communication a place in the Christian Messenger, and that you or some of your correspondents, who will give their real names, will make such remarks upon it as either you or they may think proper. The truth is what we desire; it is what we are searching after; it is what we wish to pursue, untrammelled by the sordid, selfish views of any sect or party. Wishing you grace, mercy and peace, from God the Father, and the Lord Jesus Christ, we subscribe ourselves yours in the bonds of the Gospel.

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## REPLY.

DEAR BRETHREN: With much interest I have attended to your communication, and thank your for it. We may differ in our opinion on the subject of your address; but we rejoice that the long disputed point is reduced to fact, that Chris-

tians can live together in harmony and peace, and yet think differently.

At your request I will make a few remarks on the particular subjects of your address.

1. You define ordination to mean simply and *solely*, if I understand you, *to choose*, *appoint*, *elect*, or to *set apart*. We agree that this is always essential in the ordination of an elder, or bishop. But you think that if a church choose, or appoint any one member among themselves to this office, there is nothing more necessary; that person is to all intents ordained according to the New Testament plan, and has a divine warrant to teach and administer the ordinances of the Lord's house. We have thought that besides the election or appointment of a person to office, the will of God was that the imposition of the hands of the eldership should be added. This you deny.

The proof for your position appears to be entirely negative—nothing positive can I find advanced by you. You say that Christ chose or ordained his 12 apostles; but nothing is said of the laying on of hands; hence you conclude that the elders or bishops are ordained without the laying on of hands. If indeed there was no mention in the New Testament of the laying on of hands in the act of ordination, your argument would be good; we should indeed have no need of argument on the subject. But the reverse of this is true.

We have relied much for proof of our position on 1 Tim. v. 22: "Lay hands suddenly on no man." This you explain, "to lay hands on an offender and deliver him to justice," as Acts v. 18. "And they laid their hands on the apostles, and put them in the common prison." I wish my brethren to examine the Greek Testament. They will find that the words *epitithei cheiras* (lay hands on) are invariably expressed in all the cases where our Lord or his ministers are said to lay hands on any one, whether for the purpose of communicating any spiritual blessing or gift, or in the act of ordination to office. To a few, of many, I will refer you: Matt. IX. 18; XIX. 15. Mark V. 23; VI. 5; XVI. 18. Luke IV. 40; XIII. 13. Acts VI. 6; VIII. 17, 19; XIII. 3; XIX. 6, XXVIII. 8. 1 Tim. v. 22; IV. 14. 2 Tim. I. 6, &c. Although the words "to lay hands on" frequently occur in King James' translation, in the sense you stated in Acts v. 18, yet in not one instance are the words *epitithei cheiras* used; but other words, of very different signification, as *epiballo* and *krateo*

Luke xx. 19. Matt. xviii. 28, &c. With these last words violence is always attached; but with that used in 1 Tim. v. 22, violence is never connected. Your exposition of 1 Tim. v. 22 cannot be correct.

You contend that bishops or elders were ordained by election or vote, and adduce Acts xiv. 23, "And when they had ordained them elders in every church," or "when they had, by the lifting up of the hand, chosen them elders in every church," Cary's Marg: This text does not well comport with your views of the congregation electing or appointing their own bishop without the aid of the eldership; for here Paul and Barnabas alone acted in ordaining, choosing and lifting up the hand in every church. You cannot think that Paul and Barnabas lifted up their hands, as expressive of their vote for elders among the churches—The word signifies either to lift up the hand, or to stretch it out. It may represent the act of praying, or of laying hands on the elder, or of giving him the right hand of fellowship, as in Gal. ii. 9.

You contend that laying on of hands always designed some spiritual gift to be communicated to the person. Let this be granted, will it therefore follow that it must be now laid aside? Timothy had the gift of an evangelist conferred on him, you acknowledge, by the laying on the hands of the eldership; is the gift of an evangelist no longer needed? If it is, how shall it be conferred, if we depart from apostolic practice. Paul and Barnabas were separated for the same work by the prophets and teachers at Antioch; and this by the laying on of their hands. Till we all come to the unity of the faith, all those spiritual gifts may be needed, and who is bold enough to say God will never restore them? Who will say that God will not confer spiritual gifts and aid through the laying on of hands now? Have faith in God.
Your servant in the gospel of Christ, EDITOR.

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## OF THE FIRST COVENANT.

The first covenant includes the whole law given by "ses in all its parts, moral, judicial and ceremonial. The commandments, called by theologians, the moral law, is emphatically denominated the covenant; the other parts are mere appendages of this covenant. Exod. xxxiv. 28, "And he (Moses) was there with the Lord forty days and forty nights—and he wrote upon the table the words of the covenant, *the ten commandments*. Deut. iv. 13, "And he declar-

ed unto you his covenant, which he commanded you to perform, even the ten commandments; and he wrote them upon two tables of stone." Deut. v. 2. "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Deut. ix. 9, "When I was gone up into the mount to receive the tables of stone, even the tables of the covenant, which the Lord made with you." Paul, the inspired expounder of Moses, calls this the *first* covenant, which the Lord made with their fathers in the day when he took them by the hand to lead them out of the land of Egypt. Heb. viii. 7–9. By the introduction of the new covenant, the same apostle teaches, that the first covenant is waxed old and vanished away. Heb. viii. 13. To the Corinthians he writes: "But if the ministration of death written and engraven in stones, was glorious—which glory was to be done away—For if that which is done away was glorious, much more that which remaineth is glorious;" referring to the old and new covenants—"And not as Moses, who put a vail over his face, that the children of Israel could not steadfastly look to the end of that (the law) which is abolished." 2 Cor. iii.

In Rom. vii. the apostle, to prove the abolition of the first covenant, or law, represents it by the relation of a husband, and the Jews as the wife. "As the husband has dominion over the wife as long as he lives—so the law has dominion over the Jews as long as it (not he) lives. The wife cannot be legally married to another man, whilst her first husband is living; so the Jews, wedded to the law, could not be married to another (the new covenant) till the first husband, the law, died *by the body of Christ*, who was the end of the law, having taken it out of the way, nailing it to his cross. Rom. x. 4. This law is declared by Paul to be dead, wherein the Jews were held and bound; and this law he plainly teaches was the ten commandments; for when he declared the death of the law by the body of Christ, the Jew replies, "What shall we say then? Is the law sin? Nay (says Paul) I had not known sin but by the law; for I had not known lust, except the law had said, thou shall not covet." 7 verse. This is the tenth commandment.

From these and similar passages it is too plain to admit of doubt, that the first covenant, or the ten commandments, with all its appendages, or the law written and engraved in

stones, and delivered to Moses in Horeb, is abolished. The Jew is no longer under obligations to it, more than a wife is under obligation to a dead husband. The Gentiles were never under it, for it was not made with them. They not having the law, are not to be judged, nor cursed by it, 1 Cor. ix. 21: Rom. ii. 13.

Obj: We grant that we are not under the law as a covenant; but certainly we are, as a rule of life.

Ans: The Gentiles were not under it before the coming of Christ, and it cannot be proved that this yoke was ever by his authority put on the necks of his disciples since. I grant that all the holy precepts of the law, or first covenant, are incorporated in the gospel or second covenant, as, Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself, &c. and are therefore binding on all. As an illustration of the subject, I will introduce a familiar fact. The Commonwealth of Kentucky, when it began its existence as a State, formed a constitution. By this every member of the Commonwealth was bound as long as that constitution existed, and no longer. After a lapse of time the commonwealth formed a second constitution, in which they incorporated all the good articles of the first. When this second constitution was adopted, the first was done away or annulled. No one was under obligation to it—no one would appeal to it to determine what was constitutional and what was not. To own allegiance to *that* would be rebellion against the government. The application is easy. The first covenant by Moses, is done away, and abolished by the adoption of the second. All the approved articles of the first are incorporated in the second, and from this we are to learn the will of God concerning us, and our duty to him—what is right and what is wrong. To own allegiance to the first is rebellion against the divine government, established in the second, called the New Testament or New Covenant.

If then the law is done away, it is evident that the transgression of it is also done away; for "where there is no law there is no transgression." Rom. iv. 15. "And for this cause he is the mediator of the New Testament, that by means of death for the redemption of transgressions that were under the first Testament, they who are called might receive the promise of eternal inheritance." Heb. ix. 15. Now we have before proved that by means of the death of Christ the law died, and was taken out of the way; therefore, of course the transgression of it has ceased.

If the law be abolished, its curse, as well as the transgression, is also removed. "For as many as are of the works of the law, are under the curse, as it is written, Cursed is every one that continueth not in allthings written in the book of the law to do them. Christ hath redeemed us from the curse of the law being made a curse for us, (for it is written, Cursed is every one that hangeth on a tree) that the blessing of Abraham might come on the Gentiles by Jesus Christ."—Gall. III. 10—14.

Many professing to be sent by the Lord to preach the gospel, seem to have forgotten their commission; for instead of preaching the gospel, and teaching alone what he has commanded them, they preach Moses every Sabbath day, and labor to convince us, who are Gentiles, that we are under the law and its curses. We are led to Sinai to hear its terrific thunders roll, and not to Mount Zion to hear the melting voice of Jesus. The thunders of Sinai never broke a hard heart—the cross of Jesus can only do this. The terrors of Sinai are appalling to the guilty; but compared with the terrors of Mount Zion, against the rejectors of the Son of God, they are tolerable. The one denounces death temporal; the other, everlasting punishment. EDITOR.

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A worthy brother of Virginia, has favored us with a very lengthy dissertation on the subject of Feet-washing, elicited from his reading a few remarks on the subject in the 2 No. of this Vol: We should gladly insert the whole; but think it inexpedient at this time, especially as he has given us his views *in epitome*, which comprehend all the important ideas on the subject. He says,

"1st. It is a fact, that the washing of feet and eating, are uniformly connected in the examples given by the scriptures; and 2d. Washing always preceeded eating.

I will now attend to the testimony in support of the above facts.

1. Abraham entertained three men. Gen. 18. 4, 5. They washed before they ate.

2. The angels whom Lot entertained, washed before they ate of the feast he made for them. Gen. 19. 2.

3. There was water given to wash the feet of Abraham's servant and the men that were with him, before they ate. Gen. 24. 32.

4. Joseph's brethren washed their feet, before they ate bread in the house of Joseph.

5. The language of our Lord to Simon in Luke 7. 44, shews it was customary to wash. before eating in that day.

I shall now produce certain facts from the 13th ch. of Jno. to shew that Jesus did not depart from this *mode*, when he washed his disciples' feet, and gave commandment, that they should also wash one another's feet.

1. It is a fact, that Jesus washed all the disciples, Judas not excepted—veres 10, 11.

2. It is a fact, that at the time they washed, it was unknown among the disciples which it was of them, that should betray their Lord—verses 21, 22. Now if we wash after supper (as is the common practice,) our practice goes directly to deny these two facts.

3. It is a fact, that the sop was given Judas, by our Lord, after he had washed the disciples' feet, and before supper was ended. For the 27th verse declares, after the sop Satin entered into his heart, and the 2d verse declares when the devil had taken this possession, supper was ended, and not before.

4. It is a fact, that the prophetic language expressed by Jesus in the 19th verse, was used after washing, and before supper was ended. Hence, washing did not follow, but preceeded eating. But if we wash after eating, this fact is also denied by our works.

5. It is also a fact, that the trouble of spirit, under which Jesus labored, and his direct declaration of treachery in one of them (the disciples) followed washing and was expressed before supper was ended—verse 21.

LANDON DUNCAN.

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## *REVIVALS.*

*Extract of a letter to the Editors of the Gospel Luminary, from Elder James M'Vay, dated at Steubenville, Ohio, March 17, 1828.*

My Dear Brethren.—It pleased God to cast my lot in Harford county, Md. in September 1825. At that time none of the Christian preachers had ever been in this section of the country. When I commenced preaching here, the sectarian denominations, raised a host of opposition against me and the doctrine I preached; they also united their influence to crush the infant cause; but the Lord stood by me and gave success to his word. About three hundred and fifty souls have been converted to God, the greater part of whom I

have baptized. The prospect is still good in this section of the country. We are anxious to have assistance from some of our preaching brethren. It is requested, that if any of our brethren in the ministry can feel it duty that they would come and help us.

In the city of Baltimore the church is in a more prosperous state at present, than for some months past. Three young men of piety and talents have been recently ordained to the work of the ministry, all of this church. Their names are William G. Proctor, Wm. Hays, and John Smith. The officiating elders who set them apart to the work of the ministry by fasting, prayer, and laying on of hands, were B. Allton J. M'Vay, D. Long, and J. Waters.

I have just returned from Baltimore to this state. I find great inquiries for truth. God is shaking the foundation of sectarianism, and confounding the language of the Babel-builders. They are crying Babylon is fallen, is fallen; and her merchant-men are raging for fear of their loss. O! may God spread the light of his knowledge over the broad face of the earth, that his name may be known from the rising of the sun, to the going down of the same.

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A Christian Church has been, a few months ago, constituted in Cynthiana, Ky. At first it was composed of not more than five or six, it now consists of about 40 members, chiefly new converts. The work progresses through much opposition.

We constituted another church, lately, at Mount Tabor, 4 miles East from Lexington. The number which united together was 18, chiefly new converts. The work there is glorious; as also at the Republican, 6 miles South from Lexington. Large additions are made at every meeting.

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We promised in our last number to give the result of the Synod of Ulster, in Ireland, on the subject of Creeds. We have been disappointed in receiving the official account from a correspondent, who promised to send it. As soon as it shall be received, we will give it. This much we have learned, that after a long and warm debate, the vote was taken whether the Confession of Faith should be dispensed with or retained; of eigthty-five members of the Synod 45 voted that it be dispensed with, and 40 that it be retained. We rejoice at the progress and power of truth.

# THE CHRISTIAN MESSENGER.

*BY BARTON W. STONE,*

AN ELDER IN THE CHURCH OF CHRIST.

*"Prove all things: hold fast that which is good."*—PAUL.

VOL. II.] GEORGETOWN, KY. JUNE 1828. [No. 3.


As there is at present, great excitement in the nation, on the subject of the *American Sunday School Union*, we have thought it necessary to give our readers correct information respecting it. This we cannot do, in a more satisfactory manner, than giving the speech of Mr. POWELL, in the Senate of the Pennsylvania Legislature, on the application of the *American Sunday School Union*, for an act of incorporation. We are glad to find that the proposed amalgamation of the five principal *orthodox* sects has failed. The design of this union was, to govern all the elections in the Union, from the civil magistrate to the president of the United States, so as to keep out of every civil office in government, all not orthodox, as Unitarians, Arians, Socinians, Deists, and such as deny the supreme deity of Jesus Christ; and to elect such only as are orthodox, to fill these offices. We are glad to find that the numerous and respectable body of Methodists, are in opposition to such measures. This we learn from the *Christian Advocate*, published by them in New-York. From this paper, we give their remarks, with Mr. POWELL's speech. p. 126, vol. 2. EDITOR.

## AMERICAN SUNDAY SCHOOL UNION.

We have before expressed our views respecting *religious national institutions*. The facility with which they seem to be multiplying in our country, and the zeal with which plans are executing, convince us more and more of the propriety, if not the indispensable duty of opposing them. They are of dangerous tendency. And whatever may be said by their advocates to relieve these *national institutions* from the suspicion of sectarian influence, they *are sectarian*. One denomination of Christians only has a preponderating influence in their councils, and just enough from among other denominations are introduced among the dominant sect to save appearances, and to form a zest for the song of *union*, and to give a

tone to the sound of *catholicism*. Already is the idea of political power and influence associated with (what ought, of all others, to be the farthest from it) Sunday schools. These little ignorant, and in some sense innocent beings, are to have their breasts inspired with the ambitious expectation of becoming our *political rulers*, *magistrates*, and even the *chief magistrate of the nation*, especially if one of them should ever be so fortunate as to be a "sound Presbyterian!"

These thoughts have been suggested by reading the following able speech in the Senate of the state of Pennsylvania on the application of the American Sunday School Union for an act of incorporation.—*Chris. Advo.*

The bill, An act to incorporate the trustees of the American Sunday School Union, was under consideration, in committee of the whole, Mr. Herbert in the chair—

[Mr. Duncan having concluded his remarks in support of the bill—]

Mr. Powell addressed the chair. Unhappily I am constrained (said Mr. P.) to contend not only against persons whose motives I cannot condemn, but I am coerced to oppose my personal friends, in a misguided effort to promote the cause of religion, important alike to all conditions of men.

It is not against sabbath schools, for of them I honestly approve, nor is it against the patriotic gentlemen whose names are embodied in your bill, that I shall say aught which even the cavils of fanaticism can condemn.

If I were to seek security for good intentions, I should find it in their high standing as individuals, in their good works as members of religious associations, wherein many of them have been exalted by their charity and Christian zeal. I trust, sir, I shall be defended from all suspicion of hostility to Sunday school institutions, of desire to cast oblique censure upon the parties, who by their influence give countenance, and by their purse afford aid, to the religious instruction of the ignorant, fitting them to endure the sad trials of this world, and preparing them for the great object of our being—happiness in that which is to come.

When I accuse their *agents* of machination, I do it fearlessly. I am prepared to establish that which I utter by their own language, by tracing a systematic effort boldly to assume the despotism of "dictators," daringly avowing their object—exclusion from "all the political power of the country," all

men whose consciences have been warped, whose characters have not been formed, whose devotion has not been secured by their system of education, their rites of "baptism," their modes of worship, their notions of the trinity and of transubstantiation, promulgated by certain blind zealots, who would make all men and all doctrines subservient to an established "orthodox" creed.

We have had an elaborate and eloquent exposition of the wishes of the Sunday School Union, an ingenious attempt to confute by anticipation, all which it is supposed the opponents of the bill can adduce in support of the grounds which they have assumed. With great deference for the sagacity, with the utmost respect for the ability of the accomplished advocate of the Sunday School Union, I venture to assert that he will not attempt the refutation of that which I am about to offer, that which they have written, that which they have published, that which they have put upon our desks to enable us to measure the extent of their usefulness, to decide upon the tendency of their efforts, the great object of their plans. He resolutely denies that one sentence can be shown, that a single fact can be brought in support of the positions which he has assailed. [Here Mr. Powell turned towards Mr. Duncan, saying] Permit me, sir, to ask, will you deny that this substantial octavo, entitled the "Sunday School Union Magazine," is authentic; that this collection of Sunday school documents, of Sunday School Union reports, of Sunday school precepts, of Sunday School Union political disquisitions and plans, is sanctioned by the managers whose names are paraded at length in various parts of the work? Can my friend deny that *it* is worthy of belief, that *it* is a compilation of such miscellaneous papers, of such pathetic addresses, and of such documents as they consider illustrative of their intentions, or conducive of their ends? I find in this work second report "of the American Sunday School Union, page 93, May, 1826." These institutions may terminate in an organized system of mutual co-operation between ministers and private Christians, so that every church shall be a disciplined army, where every one knows his place, and where every one has a place and a duty in the grand onset against sin. "In ten years, or certainly in twenty, the political power of our country would be in the hands of men whose characters have been formed under the influence of Sunday schools." And in page 5th of the same work, "And the ex-

perience of the civilized world demonstrates that the character of the man is built upon the principles instilled into the mind of the child. Your board have felt desirous therefore, not only of furnishing their own schools with suitable books, but of introducing such books into schools *of a different description*, and of rendering them so abundant as to force out of circulation those which tend to mislead the mind. They have not been backward, therefore, to assume the high responsibility of revising and altering the books they have published, wherever alterations seem necessary. They have chosen to do this, rather than tamely issue sentiments which, in their consciences, they believe to be false or inconsistent with the purity of divine truth." That this is not a vain boast they have proved by their third report of 1817. On the first page I find [here Mr. Powell read another book which had been laid upon his desk] that "1,616,796 publications which added to those issued by the society in the two preceding years, make a grand total of 3,741,341." Not satisfied, sir, with this vain-glorious display in their regular reports, republished and circulated in their magazines, they have appended a catalogue to one of their works, wherein they have reiterated in stronger terms, if practicable, the great object of their association.—[Here Mr. Powell again turning to Mr. Duncan, said] will the gentleman receive this as a fact? Will he consider their own statements as worthy of regard? Or will he contend, that, in the assumption of the power to alter books, to change the *ideas* of the author, they have contrived to make their advocate consider them possessed of authority to alter the vocabulary of the language which we use. If I were to call them dictators, I should be accused of injustice; yet they say in their catalogue, "While the committee feel the immense responsibility which they assume in becoming *dictators to the consciences of thousands of immortal beings on the great and all important subject of the welfare of their souls*, while they dread the consequences of uttering *forgeries*, or giving their sanction to the misrepresentation of the glorious truths of the gospel, they are not backward to become the responsible arbiters in these high points, rather than tamely issue sentiments which, in their consciences, they believe to be false or inconsistent with the purity of divine truth." They continue in the same page to assert, "In preparing works for the press, the utmost liberty is used with regard to whatever is republished by them,"

and "in changing even the *ideas*." They alter the arrangement, mutilate the work, and change the ideas, yet retain the name of the author, thus making established names and forced constructions of received doctrines subservient to their dictatorial will.

We are told that the managers did not write the passage predicting that political influence which "in ten years is to assume all the power of the country," and in ten years is to turn us all out of our seats. We are told that it was written by a clergyman. Is it on that account of less force? It has been urged that it was written by a *Connecticut* clergyman. The gentleman has foreborne to make comment on this point. He exultingly exclaimed it was only the production of a Sunday school teacher. Would he have us infer that it should therefore be rejected as futile and unworthy of belief? No, sir, he will not venture to tell us this. He has told us much which I did not expect to hear. He has introduced an Episcopal bishop with some irrelevant and harsh remarks, which I shall pass by as unworthy of my regard. I am concerned that my friend, in his happy vein of sarcasm, has placed Dr. Ely in a ludicrous light. "Poor Dr. Ely," as he calls him. Heaven forbid that I should dare to call him poor, or to compare him to "a scare crow," or to "the pope." He has coupled him with general Jackson, and attempted to excite the Jackson feeling in this house. I regret that he has done so, although I well know his appeal will avail naught. I have never seen, sir, any instance, in which that feeling has been excited on this floor, and I am well assured it never will be exerted, except on fit occasions, if such can here arise in relation to the great contest for political sway. I cannot conceive by what motive he could be impelled to introduce general Jackson's name, unless it be from the connection in his own mind with the views of the agents of the Sunday School Union, and their determination in "ten or at most twenty" years, to establish ecclesiastical domination, and the union of church and state. [Here Mr. Powell read from the 3d report of the Sunday School Union, May, 1827, page 17.] "The annual report of the board of managers was then read by the Rev. Dr. Ely, of the third Presbyterian church, by whom it was written." I will ask my colleague is not poor Dr. Ely, by this passage identified with the Sunday School Union as the expounder of their views, as the writer of their report?

[Here Mr. Powell read the following extracts from Dr. Ely's sermon:—]

"In other words, our presidents, secretaries of the government, senators and other representatives in Congress, governors of states, judges, state legislators, justices of the peace, and city magistrates, are just as much bound as any other persons in the United States, to be *orthodox* in their faith."

"Our rulers, like many other members of the community, who are under law to God as rational beings, and under law to Christ, since they have the light of divine revelation, ought to search the scriptures, assent to truth, profess faith in Christ, keep the sabbath holy to God, pray in private and in the domestic circle, attend on the public ministry of the word, *be baptized and celebrate the Lord's supper.* ** The electors of these five classes of true Christians united in the sole requisition of *apparent* friendship to Christianity in every candidate for office whom they will support, *could govern every public election* in our country, without infringing in the least upon the charter of our civil liberties.

"The PRESBYTERIANS alone could bring *half a million of electors into the field.*

"I propose, fellow-citizens, a new sort of union, or if you please, a *Christian party in politics*, which I am exceedingly desirous all good men in our country should join.

"I am free to avow, that other things being equal, I would prefer for my chief magistrate, and judge, and ruler, a sound Presbyterian. * * It will be objected that my plan of a truly Christian party in politics *will make hypocrites.* We are not answerable for their hypocrisy if it does."

We have seen, continued Mr. Powell, that a reverend and erudite gentleman, whose piety and good works might have been taken as a guarantee against all danger of clerical violence or sectarian proscription, has boldly exposed the system of tactics, and designated the modes of attack in which even he, so highly revered, so implicitly obeyed, would employ the "disciplined army where every one has a place, where every one knows his place," to exclude from "all the political power of our country," all men whose characters have not been formed by Sunday schools. If this gentleman, justly elevated by talents, so highly embellished by learning, and so much distinguished by religious sway, be so zealous as to consider ecclesiastical domination the dear object of his career, what may we not suspect, what ought we not

to expect from ignorant and bigotted satelites, radiating light and heat from a grand luminary, a "retrospective theologian," a Michavelian politician, soaring in regions of visionary philosophy, calling on half a million of followers, to rally for the exclusion of all men who are not "orthodox" from the polls.

This reverend and meek Christian, we have seen, is not merely the associate of the Sunday School Union—he is their organ—the person selected to compile their report—to read their report; and, I have their own authority, to write their report; thus made the guide of the vast machine, prepared to "*force out of circulation*" all works which they do not approve—to force upon "*schools of a different description*," books which they have mutilated, still sanctioned by the authority of the original authors' names, although perverted and adapted to the tastes of those who are to be trained as implicit believers in that which the Christian pastor happens to deem the orthodox faith.

That the managers of the Sunday School Union are full well impressed with the danger of clerical interference, is sufficiently manifest from the clause in their constitution, which admits but laymen as members of their board, and that they apprehend the force of the arguments which such interference would inevitably adduce in opposition to their prayer for a charter, is evident from the fact, that they have told you, that all but laymen are excluded from their board. But it happens that notwithstanding the resolution they have evinced, the acumen they have displayed, the sagacity and determination with which all these movements are fraught, they have been seduced from their purpose by that good feeling—that Christian acquiescence, that high degree of humility which religion imposes, and which her pastors can adroitly turn to any end which they deem good.

They have assured us that all men and all children, and of all denominations are alike objects of their fostering care, and that no religious creed—no sectarian feeling, no desire but that of doing good, can operate upon their minds. I believe them, they are incapable of falsehood, it is not possible to make them designedly do wrong, I repeat, it is not of them I have fear, nor is it of men remarkable as the reverend pastor, that I have dread: for I am assured that he is stimulated by an honest desire, to make all men Christians after his own fashion—to make them all happy in his own

way—to make them all orthodox in his own faith; he has told us this, and he has told us the truth. Nor have I objection to the denomination of Christians whom he would lead. I am not one of those who would denounce them as sectarians—who are disposed to deny to them the full measure of good intentions and good works. I am satisfied, sir, there are no Christians whose usefulness here, whose prospects of eternal bliss hereafter, are better established than those of that portion of the community distinguished by their name. Far be it from me to entertain doubt, or tacitly to submit to insinuation which could cast aspersion upon them. I have, sir, resisted upon this floor, what I conceived to be an attack upon the trustees and professors of a neighbouring college, because accidental association, and the unalterable affinity of juxta position, had not failed to operate upon these Presbyterians, as it must do, ever has done, and always will do upon all men, whether high churchmen, Mohammedans or Jews.

It is to the casuistical workings of priestcraft—the ceaseless efforts of misguided men, whose brains inflamed by any passion, would make them humble and willing tools, prepared either to act as decorated pageants in the grand army, as it is called, in a crusade for political power, or to submit as ejaculating martyrs at the stake, to satisfy the vengeance of religious bigotry and mad zeal. This is strong language, but sir, have we not been told that "all the political power in the country within ten or twenty years shall be in the hands of persons whose characters have been formed at Sunday schools"—formed under the direction of those who can force out of circulation that of which they do not approve—of those who boldly assert that they will force into use that which they have mutilated, and have adapted to their own ends—of those who daringly declare that they are dictators to the consciences of thousands of immortal beings—of those whose organ utters anathemas from the house of God, calling on his followers to form a "Christian party in politics," to be supported by half a million of followers—to establish ecclesiastical domination—the rites of baptism—the orthodox faith throughout the land.

Such consequences are not to be apprehended within our day, but they are to be apprehended, if we believe the predictions of the pious gentleman, and if we regard the prayer of the petitioners asking a charter, and the bill which they

have prepared for our file, authorizing them "for ever hereafter to hold all and all manner of lands, tenements and hereditaments," without limitation of time or capital, but merely acquiescing in the limitation of monied income, not to exceed ten thousand dollars per year.

We are told that no sectarian feeling can operate in the board of managers—that all persons may become contributors—may be made voters, and that no man is disqualified by his religious sentiments from participation in their concerns. Let it be admitted that there is no test at this time in force. But has not their reporter—the accomplished and frank expounder of their views, the reverend gentleman told us, from the pulpit, in the house of God, that he would marshal his forces,—that he would call on half a million of followers to proscribe, exclude from the highest to the lowest civil offices those who had not been "baptized"—who are not orthodox in their faith—"those who are not Presbyterians." Can it be believed that this gentleman whose character stands so deservedly high for steadiness of purpose, would say that which he did not mean, to be seriously received, or that having said it, he would not act upon it, or that he acting upon it would disregard the means which we have been told would in ten years give effect to the great end? Would he not in his pious endeavors to do that which he conscientiously thinks right, forbear to apply his eloquence? Would he not marshal his forces to exclude from the list of agents, if not from the board of managers, all those whose creeds, whose purposes, and whose objects are not consistent with his own? But, sir, how is the fact? A reverend gentleman has already been employed with a large salary to take the field," a missionary fund has been established, collected from the auxiliary schools connected with the vast machine.

A grand system of proselytism has been formed, rules are given for the modes of attack upon the old and young—"The hour of affliction, the moments of despair," are pointed out as fit occasions to grasp the victims of sectarian zeal.

I must again absolve the gentleman at the head of this institution; and, sir, most emphatically do I except those whose names are embodied in your bill with their consent, and those whose names are so *embodied without their consent*, and those who have contributed by their money and their countenance, to objects of the Sunday School Union, from all grounds of accusation—from all suspicion of aught unjust or unfair.

I shall be forgiven, I trust, by them, if in obedience to my oath to defend the constitution, I oppose a deliberate plan to exclude in ten or twenty years, any set of men whether educated or uneducated, whether "orthodox" or heterodox from the political power of the country: a plan avowedly to operate in destroying the freedom of the press—in fact to establish ecclesiastical domination throughout the land.

Mr. Powell remarked that he should notice the defects of the bill, when it came under second reading.

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*For the Christian Messenger.*

Brother Stone,—At the request of Bro: Kinkade, I will offer a few remarks in reply to what he has said in his concluding remarks to Philip, Vol. 2, No. 4, C. M. Should you think them worthy of his, or the publick's notice, you will please to give them a place in your useful paper.

Bro: Kinkade criticises on Philip's remarks, "that every member, whether preacher or not, is responsible to the church, and to the church alone." He says, "If we are responsible to the church alone, we cannot be accountable to God, nor to our brethern in the ministry." I understand Philip as having reference to that authority with which Christ has invested the church, Matt. xviii. 17: "And if he shall neglect to hear them, tell it unto the church, and if he neglect to hear the church, let him be unto thee as a heathen," &c. 1 Cor. v. 12, "Do not ye (the church) judge them that are within, but them that are without God judgeth," &c. If God has authorized no tribunal but the church, he who submits to the church submits to God, and in so doing will submit to his brethren in the ministry, they being members of the Church of Christ. Bro: K. has not brought any proof that there is any tribunal authorized of God besides the church; nor do I recollect of any in the New Testament. He says again—"We who were brought into the pastoral office through the order of his ministry"—Does Bro: K. believe that there has been a regular succession of the ministry from the Apostles? If so, among what denomination is it found?—or is it among all? The only persons I ever heard express this belief of themselves, were some of the weak among the Baptists. He gives the idea that the ministers should be in subjection to the ministers from whom they received their authority. What authority? I ask. Ordination, I suppose. Is brother K. willing to be in subjec-

tion to those from whom he received his authority? Does he think it is right for all preachers to do so? Then a Baptist must be subject to the Baptists. for he received his authority from them; and so with the preachers of every denomination. Would not this establish partyism on a permanent basis? He asks again, "If every preacher is responsible to the church alone, what is the use of conference?" Ah! that is the question; for I doubt whether any impartial mind upon a particular examination of the scriptures alluded to, will say that they support the idea. of either a general or annual conference. as common in the world at the present day. The xv. of Acts gives us an account of a dispute among the brethren at Antioch about circumcision. The Holy Ghost had not uttered all the truth necessary to be known. Therefore they had to go to Jerusalem to the apostles in order to obtain the voice of the Holy Ghost. This obtained, the matter was settled. Is there any think in this chapter, that gives the least idea. that this was an appointment, previously made for the apostles and elders in certain bounds to come together to confer?—or that they made any other appointment? He says, "It (this meeting) was composed of apostles and elders." But I read, verse 22, "Then pleased it the apostles and elders, *with the whole church*, to send," &c. 23. "The apostles, and elders, and *brethren*, send greeting," &c. The 2d chap. of Galatians, I think, conveys no idea, that there was, either a general or annual conference. Paul says, "I went up by revelation, and communicated to them that gospel, which I preached among the gentiles, but privately," &c. The apostles, who had been with Christ during his stay in the world, were first in authority. Hence it was revealed to Paul that he should go up to Jerusalem and communicate to them the gospel, which he had preached, and obtain their approbation. This gave him more influence, especially among the believing Jews. The conference spoken of here, certainly means no more than conferring together as men do in common; for there is no account of this being a previous appointment of the apostles and elders to come together; nor do we read, they, at this time, made any such appointment. He says again: "Philip will never see the preachers arrogating this right. It is already vested in them by Jesus Christ." Here, notice, Philip says: "A meeting among us arrogating," &c. Bro: K. says, The ministers of Christ, &c. It is vested in them. I think there is a parti-

cular difference between a meeting, exercising the authority to govern the churches, and elders exercising that authority. The former, I think, wants the divine sanction, while the latter is the gospel plan of church government, as bro: K. has abundantly proved. In the address of Christ to the seven angels of the seven churches, they are addressed as exercising individual government over the churches, each is accountable for the wrongs in his own church. I am persuaded they knew nothing of an annual or general conference. Bro: K. seems to think, arguments made in conference, should be obligatory on its members. What might we expect from a conference of preachers composed of men, who looked upon themselves as bro: K. seems to think of himself, and those from whom he received his authority. A superior order of men, not subject to the churches, divinely called, inspired, and authorised to govern the churches, acting under a divine charter in conference, advocating arguments obligatory on its members, and if obligatory on them, certainly on the lower order. However, this would not be the first conference of fallible men, who have had, or who have pretended to have such views of themselves and their authority. But, what have such conferences done? I answer; they have even done that, against which the christian churches have ever protested, as far I have had knowledge.—They have ever lorded over the consciences of men. And how it could be otherwise, if arguments made in conference were obligatory on men, I am at a loss to see. That bro: K. thinks himself, and those who possess the like authority, above the church, is evident to me from his own words. He says, "The phrase, 'Feed the flock of God which is among you,' proves that the elders were themselves a widely extended community."—Again: "They were an order of men, distinct from other christians." Again he say, "There is as much necessity for the former (the preachers) to be united in conference, as for the latter (the private christians) to be joined in a church." Again he says, "No man can serve two masters,"—referring to the elders and the church. If this be correct, preachers are not included in the xviii. chap. of Mat. or the v. of 1 Cor. According to bro: K's. views, preachers, not being subject to the church, have to be judged by their God and one another. But what will they do for a rule to judge one another by? For in all the New Testament, I do not recollect a word about elders joining together, as a

distinct community, to deal with one another. I differ in opinion from bro: K. where he says, "Peter commands the elders all to be subject one to another," &c. Peter's words are 1 Pet. v. 5: "Likewise, ye younger, submit yourselves to to the elder.. Yea, all of you be subject one to another, and be clothed with humility." Are not the younger spoken of in contradistinction from the elders? and can they at the same time be both younger and elder? Does not the words, "Yea; all of you," include elders, younger, and all that are addressed in this epistle? I refer bro: K. and those who believe with him to Mat. xx. 26: "Whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of man" &c. Luke xxii. 25, Mat. xviii. 3–4, Luke xxiii. 11–12, Mark x. 44–45.

ABNER HILL.

March 21, 1828.

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## LETTER II.

### *TO —— A PRESBYTERIAN PREACHER.*

Dear Sir: According to promise in my last, I proceed to give you the result of my re-examination of the doctrine of atonement, as stated by me in my books formerly written.

1. I cannot doubt that our definition of atonement is correct. We define it as meaning *reconciliation*. This I am constrained to believe from the force of evidence. The translators have rendered the Hebrew word *keper*, and the Greek word *katallage*, sometimes *atonement*, and sometimes *reconciliation*. Lev. xvi. 18, 20. Lev. vi. 30. Rom. v. 10, 11, &c. The word atone is a compound of the two words *at* and *one*, and the meaning of *at-one* is to be reconciled. Acts vii. 26. 1 Macc. i. 5. Shakespeare, one of the best writers of the English language, uses the word *atone* actively to signify to reconcile. See King Richard 2d.

"We were not born to sue but to command:
Which since we cannot do to make you friends,
Be ready, as your lives shall answer for it,
At Coventry, upon Saint Lambert's day;
There shall your swords and lances arbitrate
The swelling difference of your settled hate;
Since we cannot *atone* you, we shall see
Justice design the victors chivalry"— p. 368.

2'ly. I cannot indulge a doubt of our application of the doctrine as being correct. I have stated that between the holy God and holy man existed a close and sweet union—That sin broke this union, "Your iniquities have separated between you and your God." Isai LIX. 2—That Christ came, lived, died and rose again for the purpose of destroying this separation, or of taking away sin, and thus to at-one or reconcile us to God—That this *at-one-ment*, reconciliation, or union between the holy God and unholy man is impossible till man is purged or cleansed from sin by the blood of Christ and made holy as God is holy. 2 Cor. VI. 14–16. Then, and not till then, can they be reconciled; for God's holy nature, his holy law, and government, can ever be at-one with man's unholy nature, nor can man's unholy nature ever be *at-one* with God's holy nature. One of the two must be changed into the nature of the other before a reconciliation can be effected. God cannot change; therefore, man must, or reman forever separated from God. The truth of these principles, we think, no christian will deny.

To effect this great change or reconciliation of the fallen world to God, was the Lord Jesus sent from heaven. "For God was in (by) Christ reconciling the world unto himself—"That he might reconcile both (Jew and Gentile) unto God in one body by the cross, having slain the enmity thereby." "For it pleased the Father, that in him should all fulness dwell, And (having made peace through the blood of his cross) by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven"—Jew or Gentile). "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled." "For if when we were enemies, we were reconciled to God by the death of his Son—" &c. 2. Cor. XVIII. 19. Eph. II. 16. Col. I. 20, 21. Rom. V. 10.

As the great Ambassador from heaven came to this rebel world to reconcile it to God, so the gospel is ordained the means of effecting it. Hence it is called the ministry and word of reconciliation." 2 Cor. v. 19, 20. This ministry and word was committed to his ambassadors the apostles. Their work was, by this means, to reconcile the world unto God. This word or gospel, committed to them, is epitomized by the apostle thus, "That Christ died according to the scriptures, that he was buried and rose again the third day according to the scriptures." 1 Cor. XV. 1–4.

No christian of any name will deny that *we* are reconciled to God by the death of his Son; and none will affirm that the unholy or unregenerated man in that state can be reconciled to the holy God, his law or his government; unless that light can have communion with darkness, and righteousness have fellowship with unrighteousness; and Christ have concord with Belial—or that natures direcly opposed can amalgamate and unite. Reconciliation is the end to be effected, and the blood of Christ is the means by which it is to be effected. By his blood we are said to be purged, cleansed, redeemed and washed from sin—to be justified, and sanctified—to have sin taken away, and put away from us—to have it remitted and forgiven. When the poor defiled sinner is thus washed, purged and sanctified or made holy, then he is reconciled to God, his law and government; but not before. This is thought to be too plain to be contradicted. So plain that my mind is at perfect rest without wavering.

It is equally plain to me that these divine effects of the blood of Christ are not experienced by an unbeliever—for no unbeliever is purged, cleansed or sanctified from sin—no unbeliever is justified or forgiven—no unbeliever is reconciled to God. These things are experienced by the believer only—he only is justified, sanctified and reconciled to God.

Thus far, sir, I am persuaded you have no objections against our views of atonement. We all agree that the death of Christ is the means by which these effects are produced in the believer; But *how* these means operate in the production of these effects has been a perplexing inquiry. Doct. McGee, the boasted champion of *orthodox* atonement, often stating that the death of Christ was the means, confesses his ignorance as to the manner in which these means operate, and tells us plainly "that he does not know, nor does it concern him to know." I am afraid of speculating on divine subjects; christianity has bled from every vein by its professed friends, indulging too freely in this way. Yet for the sake of elucidation I will venture to state a case. In the early settlement of this country two men of very opposite characters lived in the same neighborhood. One was a man in whom every virtue dwelt, and he approached as near perfection as our mortal state would admit of. He had the means too by which his virtues could shine in relieving the distressed, and blessing the poor. The other man was malevolent and wicked, and poverty and wretchedness were his companions. He envied,

hated and calumniated his good neighbor, and endeavored to injure him as much as he could, believing without a cause that this good man was his enemy. Yet were all the wants of this poor wretch abundantly supplied, and these supplies sent by this good man, but not known by this enemy whence they came. In the mean time a savage band of Indians apprehended this wretched man, dragged him off in triumph, and determined to feast their eyes with his torture and death. The good man heard of his capture with grief; he had a son, bearing the very image of his father's virtues. He sent his willing son to rescue his poor neighbor—The son with a few domestics in haste pursued the savages—he overtook them in the wilderness surrounding the victim of their vengeance, who was pinioned to a tree; they had placed piles of dry wood around him, and were in the very act of putting in the fire. The son rushed on them, freed the captive; but in doing this lost his life. The poor man returned home—learned whence all his blessings had for so long a time flowed, and that it was by the love of this good man in sending his son that he was saved from death. What were his reflections? Have I viewed this my benefactor, my best, my only friend, as my enemy? Have not all my supplies, my comforts of life, my entire support flowed from his kind hand? Has not his benevolence and death, at the expence of his darling son's life, freed me from death? Wretch that I am! Have I been his enemy, and done him all the injury in my power! O my burdened, my pained heart! I will go in tears and confess my sins to my kind benefactor! I will humbly ask forgiveness! He hastens to execute the purpose of his heart. With what pleasure does the good man see the change! with what delight does he utter the forgiveness of his heart? He has overcome his enemy with good, by which he has heaped coals of fire on his head, and melted him down to a right spirit and temper. From this it is plain that the whole change was effected in the wicked man. The good man was the same, and needed no change.

The application is perfectly easy. By his goodness God leads his creatures to repentance, and this goodness and love are seen in all his gifts to the children of men; but eminently seen in the gift, life, death and resurrection of his Son. Had his Son not been sent to rescue us from our enemies—had he not died and risen again we must have perished and sunk down into everlasting punishment without hope. The be-

lief of this brings us to confess our sins with a broken heart; and God graciously forgives! The whole change has taken place in us, not in God. The very effects of the blood of Christ, as before proved, are to purge, cleanse, and sanctify. Now it must be granted that these effects are inapplicable to God—he is not purged, cleansed nor sanctified—Man, defiled man only, is the subject of purging, cleansing, and sanctification. In not one passage in the scriptures is the blood of Christ said to produce these effects in God, his law or government. And yet, is it not strange that *the orthodox* represent the blood of Christ as reconciling God to man—of satisfying his law and justice—of purchasing his favor, &c.?—And is it not more strange that these speculations should be made terms of christian fellowship?—We are happy to learn that orthodoxy on this point is becoming less rigid, and more inclined to truth. Doc: McGee says "The sacrifice of Christ was never deemed by any, who did not wish to calumniate the doctrine of atonement, to have made God *placable*, but merely viewed as a means appointed by infinite wisdom, by which to bestow forgiveness." To this sentiment I most cordially subscribe. Would to God my friend could do the same! You were pleased to say in our last conversation that you pitied me on account of my errors. On this point I do not feel that I am an object of pity; but do heartily reciprocate that affection for you.

I have really thought the views of some of the orthodox on atonement, are a complete burlesque and misrepresentation of religion. As an illustration of this remark I give an extract from Flavel's sermons. Vol 1. Serm. 3.

EXTRACT FROM FLAVEL.

"Christ having told God how ready and fit he was for his service, he will know of him what reward he shall have for his work; for he resolves his blood shall not be sold at low and cheap rates. Hereupon (*Isaiah* xlix 3.) the Father offers him the elect of Israel for his reward, bidding low at first (as they that make bargains use to do) and only offers him that small remnant, still intending to bid higher. But Christ will not be satisfied with these; he values his blood higher than so; therefore, in *ver.* 4, he is brought in complaining, *I have labored in vain and spent my strength for nought:* This is but a small reward for so great a suffering as I must undergo; my blood is of much more worth than this comes to, and will be sufficient to redeem all the elect dispersed among the

Isles of the Gentiles. Hereupon the Father comes up higher, and tells him, he intends to reward him better than so, and therefore," &c.

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"The persons transacting and dealing together in this covenant are indeed great persons, God the Father, and God the Son, the former as a *creditor*, the latter as *surety*. The Father stands upon satisfaction, the Son engages to give it. If it be demanded why the Father and the Spirit might not as well have treated upon our redemption, as the Father and the Son? It is answered," &c. Our readers will be satisfied, we think, without the answer

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"And forasmuch as God knew it was a hard and difficult work his Son was to undertake, a work that would have broken the backs of all the Angels in Heaven, and men on earth, had they engaged in it, therefore he promises to stand by him, and assist, and strengthen him for it. So Isaiah, xlii. 5, 6, 7."

The work of redemption it seems was so hard, that it was necessary for omnipotence to be strengthened in its accomplishment. It is afterwards said however, that both the federates in the covenant were 'infinitely able and faithful to perform their parts.'

* * * * * *

"They were hard and difficult terms indeed, on which Christ received the elect from the Father's hand; it was, as you have heard, to pour out his soul unto death, or not to enjoy a soul of you. Here you may suppose the Father to say, when driving this bargain with Christ for you:

*Father.* My son, here be a company of poor miserable souls, that have utterly undone themselves, and now lie open to my justice. Justice demands satisfaction from them, or will satisfy itself in the eternal ruin of them. What shall be done for these souls? And thus Christ returns:

*Son.* O my father, such is my love to and pity for them, that rather than they should perish eternally, I will be responsible for them as their surety. Bring in all thy bills, that I may see what they owe thee. *Lord*, bring them all in, that there may be no after reckonings with them; at my hands shalt thou require it. I will rather choose to suffer thy wrath, than they should suffer it. Upon me, my Father, upon me, be all their debt.

*Father.* But, my Son, if you undertake for them, thou must reckon to pay the last mite; expect no abatements; if I spare them, I will not spare thee.

*Son.* Content, Father, let it be so. Charge it all upon me, I am able to discharge it; and though it prove a kind of undoing of me, though it impoverish all my riches, empty all my treasures, (for so indeed it did, 2 Cor. viii. 9. *Though he were rich, yet for our sakes he became poor,*) yet I am content to undertake it."

The subject of atonement shall be continued in our next number. EDITOR.

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TO BRO: JOHN SCOTT:

Yours has just come to hand. I must confess that I was not a little surprized to find my communication, Vol: 2, No. 4, so entiriely misunderstood by you and the people around you. I was briefly remarking on the words of Jesus—"I have the keys of hell and of death." I observed that the word *hell* (hades) does not mean the place of torment: for it is said "that death and *hell* (*hades*) were cast into the lake that burneth with fire and brimstone." *Hell* (or *hades*) represents that invisible state or place, which receives and retains the soul after its separation from the body till the resurrection—and *death* represents that which receives the body from (the time of) its dissolution from the soul till the resurrection."—From this you have concluded:

1. That I believe that *hell* is not a place of torment.

2. That I make no difference between the righteous and the wicked, during the interval, from death till the resurrection.

3. That I have so united *hell* and *the grave* by the word *hades*, that I have brought in the doctrine of materialism.

4. And that the soul of Jesus was in *hell.*

Had you attended to my former writings, you would have found me as far from these ideas as you yourself can possibly be. That *hades*, translated *hell*, is not the place of torment, I believe—Yet in *hades* the righteous are happy, and in *hades* the wicked are miserable, and remain so till the resurrection. This at once destroys the idea of materialism, and stands in opposition to our Lord's being in *hell* as meaning the place of torment.

I advise you to read Doc: G. Campbell's note on the words *hades* and *gehenna*, each translated *hell.* This note you will

find in A. Campbell's Appendix to the New Testament lately published by him. It will remove every difficulty from your mind, and give you a perfect understanding of my ideas. The note is too lengthy for insertion on our pages, else I should gladly do it. EDITOR.

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## AN ENQUIRY BY ANANIAS ALLEN.

"The words soul and spirit, are, I believe, admitted by all to be of synonimous import. If the Son of God became the soul of a human body, can there be any consistency in affirming that the Son of God personally suffered and died?—Would it not appear more reasonable to say, that the body only died, and that the soul ascended where it was before?

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## ANSWER.

Dear Bro:—Your difficulty appears to have originated from a misunderstanding of Mr. Worcester and myself. You think that we have denied that the soul or spirit of Jesus was a person. Such an idea never entered my mind. The contrary I have uniformly maintained. You think that the soul of Christ could not die. This conclusion is drawn from an incorrect definition of death. The true definition of death is, the separation of the soul from the body, by suffering or other means. Thus Moses defines it. Gen: xxxv. 18. "And it came to pass as her soul was in departing, (for she died) that she called his name Benoni." So it is said that Moses died, and that God buried him—Yet while his body was dissolved in dust, his soul was alive; for it appeared with Christ on the mount of transfiguration. So Abraham, Isaac & Jacob were dead; yet said Jesus to the Sadducess, who not only denied the resurrection of the body, but also the existence of spirits, "ye do err not knowing the scriptures; for God said 'I am the God of Abraham, and the God of Isaac and the God of Jacob. But God is not the God of the dead, but, of the living." From this it is plain that Abraham, Isaac and Jacob were yet living, not their bodies, for they were under the power of death; therefore their souls. Their death was a separation of soul and body. When I say that Christ died on Calvary, I mean the same thing as when I say that Jacob died in Egypt, that is, their souls were separated from their bodies. I might multiply scripture-proofs on this point; but think it unnecessary. Farewell.

EDITOR.

## REPORTS.

It is truly astonishing to us, that so little regard is paid to veracity in this day of tumult in our land. One has lately affirmed that he heard me say that the blood of Christ had no more virtue than the blood of a squirrel—another reports that I told him that his blood had no more virtue than that of a toad—another has affirmed that I told him that Jesus Christ was nothing but a man—a mere creature—another, that I lately spent two hours in attempting to prove that there was no necessity for the death of Christ—another reports that I had lately dreamed that I was wrong and on the way to destruction, and leading many with me there—that in alarm I had recanted my errors and was on the eve of again uniting with the Presbyterians, &c. &c. Not one of these statements are true, nor have they the shadow of truth. Some of the reporters are well known to me, and before this, have been respected by me as good men. They, and the world are defied to substantiate any of these charges against me, or any of my brethren in the ministry. That cause must labor and ultimately fail, which needs the prop of falsehood and calumny. These men well know that they never heard us make these declarations. We feel pity for them, and advise them to repent and be converted that their sins may be blotted out. Their religion is a party zeal which will not stand the trying day which is just ahead. *Pious frauds*, so called, were in the worst days of Christianity, considered justifiable, if good was the object. These reporters in making these false statements might have thought they were doing God service by destroying our influence in society. So did Saul when butchering the innocent Christians. But Saul saw his error and repented; may these reporters do likewise.

EDITOR.

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## REVIVALS.

FAYETTE COUNTY, KY. May 9th, 1828.

BRO: STONE,—Since the date of my last communication to you, I have, with my brethren and sisters in different places, enjoyed comfortable and refreshing seasons—have seen truth mightily prevail, and beheld with joy many embrace the Saviour by faith, and receive the one *baptism*. I could be particular, and perhaps in some instances interesting to your readers, but lest I should occupy too much of your paper, I shall necessarily be brief—Nor should I communicate at all,

but from an impression that it must ever be interesting to our brethren to hear how we are doing, *especially* if it is for the good and advancement of the great cause of the Saviour.

On the 2d Lord's day of March, and the day before, we had a very interesting meeting at Union; a number united with the church; we immersed ten during the meeting; since which time, ten have joined at the same place, and seven immersed.

At Antioch, we have also had many comfortable meetings since the date of my former letter; fourteen have been added to the church, and fifteen immersed.

In Paris the good work of the Lord is still progressings. I am unable to state the precise number of additions, but it is, I think, near thirty. We immersed twelve the last Lord's day we attended there.

At Cynthiana, where I constituted a church sometime last summer, with twelve or thirteen members, a very considerable revival has commenced; twenty-eight have recently been added to the church. On the 26th. 27th and 28th of last month, we had one of the most interesting meetings there I ever saw; the congregations were unusually large, solemn and attentive; and seemed deeply affected by be word of truth. About one hundred united in the Lord's supper; thirteen joined during the meeting, and eleven were immersed, and twelve or fifteen are now waiting to submit to the same command. We left crowds of weeping mourners crying for mercy.

On the last of March we attended a four days meeting in Harrodsburg. It was truly a refreshing time to God's children—a comforting season to mourners—while sinners appeared considerably awakened to a sense of their danger, and solemn responsibility to God. A great number surrounded the table of the Lord; among the number were many *Methodists*, whose hearts seemed warmed by the love of God; and some of the Presbyterians, members of Mr. Clelland's congregation, could not be restrained from uniting with God's people in commemorating the dying sufferings of our common *Lord*. They participated with us in every part of our worship, with much satisfaction throughout the meeting. Let us be thankful to God, that we see bigotry so rapidly giving way, and the pure principles of gospel liberty generally prevailing in our land. Let us, my dear brethren, *thank God and take courage*, knowing in whom we have be-

lieved; remembering that he who is for us is more and mightier than all that are against us. Yours. to serve in gospel bonds. THO: M. ALLEN.

P. S. The additions to the churches mentioned above, include only such as have been added since the date of my last letter. T. M. A.

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*Postcript.*—On the last Saturday and Lord's day, I attended a meeting in Cynthiana, of a most interestiog character. I spoke twice on Saturday to attentive congregations. On Lord's day the assembly was unusually large, and solemn; seven united with the church while I was there, and thirteen were immersed.—Perhaps more solemnity was never apparent in any assembly in the place, than was evinced while the believers were receiving the one baptism—Many were weeping in the assembly; and from appearances, I have no doubt but many other additions would have been made to the church, if I had not been unexpectedly called home. Just before our evening meeting commenced, a messenger arrived for me, bringing the distressing intelligence of the death of my only sister, Mrs. Russell, who died very suddenly on that morning, (the 25th). Our parents left but two children. We left Virginia, and settled near each other. She professed religion not long after me, united with the church of Christ at Union, was exemplary as a christian, and died in the blissful prospect of immortality and eternal life. May God support me by his grace, and enable me to die an expectant of the same glory. With an aching heart I immediately set out for home; and am unable to say how the meeting closed. Yours, T. M. ALLEN.

27th May, 1828.

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May, 1828.

Bro: Stone.—On the 3d Lord's day of April, brother S. Hughes, bro: Eckols and myself, attended a communion at Union meeting-house, in Fleming county. On Saturday, the prospect was quite gloomy; not more than a dozen persons attended. On Lord's day the prospect began to brighten. The congregation was large, attentive and solemn. On Sunday night we had truly a glorious meeting; near twenty came forward, bathed in tears, requesting us to pray for them: four joined the church. On Monday, the congregation was not large, but very solemn. On the 2d Lord's day

of May we appointed another communion meeting at that place, which I have attended: and I rejoice to state, that from the first communion in April, which I attended, till the close of the second in May, there have been about thirty-five added to the church. The work is still progressing. Since my last communication, in relation to the work of God at Concord, there have been something like fifty more added to the church. Wishing you grace, mercy and peace, I subscribe myself your brother in Christ.

JOHN ROGERS.

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We have just learnt that the work of Emanuel is still gloriously advancing at the Republican. Yesterday (June 1st) nineteen were baptized, and ten or twelve more received. At Mount Tabor the same good work progresses. Also at Antioch; the number received and baptized there on yesterday we have not heard particularly. Let us be thankful, and walk worthy of our profession, and great will be the peace and increase of Zion.

EDITOR.

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## OBITUARY.

On May 21st, 1828, Died, near Georgetown, Mrs. Elizabeth Mosbey, Sen'r. after a long and painful illness. Never did we witness more christian patience and resignation in any than we saw evidenced in her. Some years before her death she publicly professed faith in the Son of God, and became a member of the Christian church in Georgetown; and ever after honored her profession by a life of piety. She longed to be with her Lord, long before she expired. At length she obtained the wish of her heart.

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## OBITUARY.

Died, in Bartholomew county, Indiana, on the 15th April, Mrs. Lucy McCoy, in the joyful hope of immortality.

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The Editor has long been solicited to republish our Christian book, corrected and enlarged. For good reasons he has declined the work for two years; but has now determined to do it, providing the preaching brethren especially, shall obtain a sufficient subscription for it. Their approbation will be known by letters post paid.

EDITOR.

# THE CHRISTIAN MESSENGER.

*BY BARTON W. STONE,*

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—PAUL.

VOL. II.] GEORGETOWN, KY. JULY 1828. [No. 9.


*From the Gospel Luminary.*

## A RESTORATION OF THE ANCIENT ORDER OF THINGS.

When I speak of the ancient order, I mean the order of the New Testament; one inch short of that, will not satisfy me. In that book the church is called the body of Christ. "And gave him to be head over all things to the church, which is his body." *Ephes.* i. 22, 23. "Now ye are the body of Christ, and members in particular." 1 *Cor.* xii. 27. Of this body Christ is the head; the members of the church possessing different spitual gifts; its principle of life is the Holy Spirit, by which the whole body was brought into existence, is regulated, and kept in action. Hence Paul says, "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit: To another faith by the same Spirit. To another the gifts of healing by the same Spirit: To another the working of miracles; to another prophecy; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ." 1 *Cor.* xii. 8–12. Paul considers these different spiritual gifts as being, each in its place, as necessary and useful to the church, as the different members of the human body are to a man. Hence he says, "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? And if they were all one member, where were the body?" Verses 17. 19. The government, or discipline of the church, was, among the primitive Christians, administered by divinely inspired men, whom God placed in the church, each one in his proper order. Hence Paul says, "And he hath set some in the

church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues."—Verse 28.

This is the *ancient order of things;* every one opposed to this, is opposed to primitive Christianity. To say God caused these gifts to cease, is the same as to say, God has abolished the order of the apostolical church. To say it is not the privilege of Christians in the present day to belong to such a church, is the same as to say it is not our privilege to be members of Christ's spiritual body, because the church here described, is the body of Christ. To divest the church of all these spiritual gifts, would be to take from the body of Christ the senses of hearing, smelling, seeing, &c. To say these miraculous gifts are not necessary nor useful to the church in the present day, would be as absurd as to say, eyes, ears, hands, &c. are not useful to a man. To say, we only need one of these gifts, viz. faith, would be to reduce all the members to one. Then, "If all were one member, where were the body?"

In *Ephesians* iv. 11–16, Paul describes the church thus: "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, &c." From this passage, we learn two things relative to the primitive church; *first*, that their ministers were the special gifts of God; and *secondly*, that those ministers were parts of Christ's body, were given to unite the saints in faith and love, guard them against wavering, and enable them to edify themselves in love. If infinite wisdom saw these gifts were necessary to make the church perfect in that day, who has authority to say the church can be perfect without them in the present day? Surely the church has as great need of being united, built up, and established in the present day, as it then had. These gifts constitute the ancient order of things; if the church is perfect without them, she must have been very imperfect with them, because they were members of Christ's spiritual body; and if that body is perfect without them, they must have been redundant; and superfluous members always render a body imperfect. If a child should be born with two heads and four legs, we should call it an imperfect child. We have not such a church as the primitive Christi-

ans had; they had too many spiritual gifts, or else we have not enough.

Some say these gifts were temporary; were only given to introduce Christianity before Revelation was complete, and that God designed they should be superseded by the Scripture.

This appears to me incorrect, because these gifts, as they are laid down in the Scripture, compose the gospel ministry; and the Scriptures that describe them, are our only authority for that ministry; and as this ministry is a part of the gospel plan, to say it was superseded by the gospel, would be the same as to say, the gospel has abolished the gospel. To say we must not look for such a ministry as the primitive Christians had, is the same as to say, we must not look for such a ministry as the New Testament directs us to, because it directs us to no other ministry than that of the apostolical church.

Some say that the phrase, *Till we all come in the unity of the faith*, limits these gifts to that event, which they think took place as soon as the Scriptures were all written. Their argument is, that when any thing in Scripture is said to continue till something else happens, then as soon as that thing happens, it must cease. Thus they say, the Jewish ceremonies, which were imposed on them *until* the time of reformation, ceased as soon as that reformation came.

Although this rule holds good in some passages of Scripture, the following examples will prove that it cannot be applied to all: "Till I come give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee." 1 *Tim.* iv. 13, 14. Surely Paul did not mean by this, that on his return, Timothy should cease from all his ministerial duties. "From the days of John the Baptist *until* now, the kingdom of heaven suffereth violence, and the violent take it by force." *Mat.* xi. 12. It is plain from this text, that the kingdom still suffered violence at the time this was spoken; of course the word *until* does not show that the violence had then ceased. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord *till* he come, and rain righteousnes upon you." *Hos.* x. 12. Surely this text does not mean, that as soon as the Lord rains righteousness on the people, they shall quit serving him.

Those who oppose an apostolical ministry, a divine inspi-

ration, and the restoration of miracles to the church, argue that because these gifts were given to the church before all the Scripture was written; therefore God did not intend them to be permanent. If this reasoning be correct, neither Baptism, the Lord's Supper, nor the Church itself, was designed to be permanent, because they were all instituted before *any* of the New Testament was written.

[*To be continued.*]

P. S. Br. Stone is humbly requested by the author, to give this little Essay a place in the Christian Messenger.

WILLIAM KINKADE.

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## TO THE EDITOR.

*Office of the Colonization Society,*
WASHINGTON, MAY 1, 1823.

REV. & DEAR SIR:

Convinced that the combined influence and efforts of the Clergy throughout the U. States, in behalf of the American Colonization Society, would conduce perhaps more than any other means, to a clear understanding and conscientious approval, generally, of its objects, and to their final consummation by the powers of the States and the Nation, the Board of Managers beg leave to invite, to the following facts and suggestions, your candid and very serious consideration.

The design which the Society aims to accomplish, has been repeatedly announced to the public, and is concisely this: To colonize upon the coast of Africa, with their own consent the Free People of color of the United States, and such others as may be emancipated by individual humanity and the laws of the States.

This design the Managers believe to be practicable, humane, patriotic and religious.

1st. Of the practicableness of the scheme, the Colony of Liberia affords unquestionable evidence. Eleven years only have elapsed, since the society was instituted. For nearly half the period since, its friends have been strongly opposed in their efforts, and, with scanty resources, obliged to encounter difficulties the most formidable, both in this country and in Africa; yet a Colony of more than twelve hundred people has been founded, exhibiting all the characteristics of a well ordered, prosperous, and religious community.—This Colony holds jurisdiction over more than one hundred and forty miles of coast. It exerts a benign and increasing

influence over the neighboring tribes. Most of those who have resided for two or three years in the Colony, have acquired property, some of them to the amount of several thousand dollars, and are in easy and comfortable circumstances. Schools are established, to which every child has access; churches have been erected; the duties of morality are faithfully performed, and the ordinances of religion seriously and generally regarded. The resources of the Colony are, at present, nearly adequate to its subsistence, and must soon be sufficient to meet the necessities of a large annual emigration.

2d. In regard to the humanity of our plan, but one opinion, we believe, can be entertained by candid and reflecting men. More than 250,000 free people of colour, nominally free, but without the benefits of freedom, with few means or motives for improvement, in a condition not merely unfavorable to enterprise and virtue, but which almost denies existence to all the higher qualities of character, *thus* degraded by circumstances, which, here, admit not of change, but who in Africa are found capable of every thing praiseworthy,—such, and so numerous a class, we would elevate to the position of respectable, free, and enlightened men. Nor need the benefit be limited to those. The will of individuals and the States may give it a wider extent; an application no less derirable to those who are out of the reach of our charities. The aid, too, which African colonization will afford to the suppression of the slave trade, cannot be deemed other than of high importance to the cause of humanity.

3d. Our country has the deepest interest in the proposed work. The population which we would remove is injurious to the morals, the industry, and the strength of our nation. Colonization in Africa affords the only hope of deliverance from the evils of this population; evils of a character and magnitude severely felt already, and truly threatening to the future welfare of our country.

4th. But while the enterprise in behalf of which we respectfully solicit a candid and thorough examination, and if approved, your efforts and charity, is regarded by us as practicable, humane, and patriotic, we believe it has a still higher claim to the favour of the whole American people.—Religion demands its execution. We are urged to prosecute it, by a deep concern for the moral interests of our nation,

and the spiritual as well as intellectual illumination of the millions of Africa. The Colony which we have planted, is already a light shining in a dark place; and its progress will be "as life to the dead," to the degraded and miserable pagans of one quarter of the globe. Already, have the tribes in the vicinity of our settlement, expressed an earnest desire to receive instruction, and several individuals of their number have been evidently and solemnly impressed by the doctrines of the Redeemer of the world. And must not a moments reflection upon the wrongs which Christian nations have inflicted upon Africa, create a desire in every benevolent mind, that some redress may be made to her for past injuries, by imparting to her children that Gospel which offers to the most sinful and the most hopeless, "life and immortality"?

In view of these or other considerations, should you deem our Institution deserving of your aid, we venture respectfully to suggect two modes, by which we believe the design of it may be most successfully promoted.

The first is, by the establishment of State Societies, with subordinate Associations auxiliary thereto, in the several counties or towns of each State, throughout the Union.

The second is, by securing a disposition among the Clergy and Churches of all denominations, to aid the society by taking up collections, annually, in its behalf, on or about the Fourth of July.

We indulge the hope that both of these measures will meet your approbation and receive your prompt and efficient support. A small offering from each church in the United States, on the occasion we have mentioned, would constitute a fund exceeding the amount of contributions to our treasury during any past year,—a fund, rendered useful by the very mode in which it was obtained, as well as by the operations to which it would give rise. To the efforts of the Clergy, the managers feel that they must look for the means (in great part, at least,) of enlarging the Colony of Liberia, and thus planting in the moral wastes and deserts of Africa, the seeds of virtue and truth.

By order of the Board,

R. R. GURLEY, *Secretary.*

## *TO THE EDITOR.*

INDIANOPOLIS, May 28th, 1828.

MR. STONE,

*Dear Sir*—A correspondent in your last number, no doubt from the most friendly motives, has seen fit to inform you, and through you your readers, that I have "turned *Christian*, and am for destroying the works of men."

The importance of such a notification, either to yourself or the public, must depend upon what the writer would have us understand by the terms. If he simply intends that "turning," which is from darkness to light—which is essential to salvation—which, from a *no-christian* or an *anti-christian*, constitutes one truly *a christian*, or disciple of Christ, I am sorry to think that the evidence of such a change should have but recently appeared, or that he should have deemed me hitherto any otherwise engaged than in "destroying the works of men," so far as they are contrary to the works or word of God. The report of such *turnings* is, no doubt, matter of joy to all good people; but as I trust they are not of rare occurrence at this day, I see no peculiar necessity for giving notoriety to mine, however much my friend may rejoice in seeing "sinners converted from the error of their ways"—in answer, it is to be hoped, to his own fervent prayers to that effect.

But if, as I fear, the term *christian* is to be taken in a more *appropriated*, *peculiar*, *technical* sense, implying an essential alteration in my opinions on any of the prime articles of the Christian faith, I beg leave to say that S. H. is exceedingly mistaken, as well as all those who may have taken up that impression from his statement.

True it is, I desire to be known by no other name than that of *christian*—the only distinctive name, as I conceive, which ought ever to have been called upon the Lord's believing Israel; and I join with multitudes in lamenting the continuance of those causes which have operated to supplant the use, and to bar the return, of that primitive designation, among those who are entitled to it. At the same time, I must disclaim an inference which even some well-meaning persons may possibly draw from this kind of admission; to wit: that whenever in matters of religion, we resolve to call no man *Father*, we must, as a thing of course, call every man *Brother*. This conclusion, by no means, flows from the premises; and if we act on this principle in our attempts to "destroy the

works of men," I fear we should run no little hazzard of wronging the truth of God.

So far then as your correspondents' phraseology might be understood in this sense, now alluded to, it is wholly gratuitous, and very ingenious, though prompted, I still believe, by the best intentions. As a matter of justice, therefore, I beg you will insert the present correction, and oblige your friend and servant in the Gospel, GEO: BUSH.

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## LETTER III.

### *TO —— A PRESBYTERIAN PREACHER.*

DEAR SIR:

In my last I reviewed some of the first principles of the doctrine of atonement, as formerly published by me, and gave you some reasons why I could not recede from those views. I am well persuaded that you can have no serious objection to them, seeing they are expressed in the very language of the Bible. Had we only preached these views without adverting to, and opposing directly, the *orthodox* speculation of atonement, as meaning satisfaction for sin, we had, in all probability, escaped the imputation of heresy. My dear sir, I requested you to re-examine your fundamentals of religion, and see whether they could be found in the scriptures. Did Jesus ever teach us the doctrine of satisfaction for sin by his blood? Did his Apostles ever teach it? You must acknowledge they never did—the doctrine is not found in the New Testament in one solitary text. If it be an essential doctrine, how can we account for this great neglect in those divine teachers? If it be an essential doctrine, a *sine qua non* of religion, why have the fathers of the first centuries not taught it? Why was it unknown in the church till the eleventh century—the dark age of christianity? Would a person, not prepossessed of this notion, by reading the New Testament, even dream of the doctrine as taught there? We think not.

If the doctrine of satisfaction for sin be not found in the New Testament, is it taught in the old? In one passage, Num. xxxv. 31, 32. we find the word *satisfaction* twice expressed. "Moreover, ye shall take no satisfaction for the life of a murderer, who is guilty of death; but he shall be surely put to death. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest."

The word here, in the Hebrew, translated satisfaction, is commonly rendered, by the translators, atonement, or reconciliation. It would certainly have been better, even in this place, to have translated the word atonement, or reconciliation; for these crimes were among the unpardonable offences, which admitted of no atonement. The congregation were never to be reconciled with such persons. But surely, sir, you would never urge this solitary passage in the law, as the foundation of a doctrine, deemed so important by the self-styled orthodox? To do so would surely betray its destitution of Bible authority.

I am confident there are many among you, who dislike the doctrine of satisfaction, made by the death of Christ, to the demands of justice. They are veering considerably towards Bible—atonement, and are endeavoring to shape the doctrine in language more congenial with the truth as it is in Jesus. Doc. McGee, whose doctrine of atonement is highly extolled and recommended by one of your most approved writers, has done much to clear it from the glosses of human wisdom;—for, "As for a vicarious punishment, a satisfaction to divine justice, an appeasing the wrath of God, the sufferings of a substitute, and imputed righteousness and sin, he (the Doctor) denies the whole." *Sparks on Aton.* If, sir, these members of orthodox atonement, be cut off, the doctrine, as held by the *orthodox*, must be annihilated. In fact, the doctrine, as held by them, cannot be found in the scripture, without doing violence to the Bible. You may wonder at the boldness of my assertion. Indeed, sir, neither yourself, nor the self-styled orthodox of the present day, have any reason to wonder; for you have set us the example. Never did an *infallible* pope speak with more imposing authority and self-confidence than many of the orthodox do at this time. This imposing style of the populars has an immense weight of influence on the minds of the generality of mankind, who never engage in the labor of inquiring and investigating for truth; but take for granted what their preachers may please to dictate to them.

Do, sir, re-examine your system of atonement, as stated in your Confession of Faith, before you again call it a fundamental, and before you presume to reject all who deny it from the name and privileges of a christian. See it stated in Chap. 8, Sec. 5. "The Lord Jesus, by his perfect obedience and sacrifice of himself—hath fully satisfied the justice

of his father; and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him." Do, sir, examine the texts adduced by the Westminster Assembly, in support of these doctrines. They are Rom. v. 19. Heb. ix. 14–16. Rom. iii. 25, 26. Heb. x. 4. Eph. v. 2. Do read these texts with their connexion. You will find not one idea of satisfaction to justice—nor of purchasing reconciliation—nor of purchasing an everlasting inheritance for any one. I must confess that my mind has long wondered, that so learned a body of men should think that these texts could support such doctrines. But my wonder ceases when I think that they were just emerging from the cloud of papal darkness. But I am really at a loss to account for the tenacious adherence to this book by the orthodox *now*, when their most learned commentators have given a very different exposition of the texts referred to, and which are generally acknowledged correct.

Again: Chap. 11. 3. "Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a *proper, real*, and full satisfaction to his Father's justice in their behalf." Rom. v. 9, 10–19. 1 Tim. ii. 6. Heb. x. 10–14. Dan. ix. 24–26. Isai. liii. 4, 5, 6, 10, 11, 12. From reading these texts with their connexion, can you find one idea of *debts fully discharged?* Do you find any thing like a *proper* satisfaction—a *real* satisfaction—or a full satisfaction to the Father's justice? You canuot. But why do they confine it to the Father's justice? If the Son and Spirit be co-equal, co-eternal, and co-essential with the Father, does not their justice require an equal satisfaction?

Again: Lar. Cat. 2. 38. "It was requisite the mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death—." Acts ii. 24. Rom. i. 4. Do read these texts, and say would not any other two texts, in the Bible, have answered as well to prove these points? Here is not a word of wrath—of the infinite wrath of God, borne by the Savior. Could the Westminster Assembly seriously believe that these doctrines were contained in these texts? If they did, I am confident, sir, you do not—you cannot. Will you condemn me for rejecting doctrines not contained in the Bible?—the doctrines of men? If you do, I appeal to the proper Judge—the Judge of all for justice. It will then be deter-

mined whether I am a modern deist—an apostate infidel—a blasphemer, and deceiver. It will then appear whether our opposers, who thus call us, and labor to crush us, have acted correctly; or whether they were influenced by other motives than purity and honesty:

I have no doubt, sir, but if you would do as I have done, i. e. study every doctrine of your Confession, and examine the scriptures adduced in proof of it, you would come to the same conclusion that I have. You would wonder that such doctrines were based upon foundations so weak, and so foreign from truth. For the sake of truth and a good conscience, I have given up a rich salary—a good name—my earthly honor—my ease—my all. This you know. Had I more to sacrifice, it should not be withholden; my life itself should go, rather than that the truth and a good conscience should be wrested from me. I stand unmoved in my faith on this doctrine, and thus must stand, till good arguments from the word of God be advanced in proof of your doctrine, and to the condemnation of mine. If you know of any text that teaches the following doctrines, do, sir, point them to me. Where is it said that the blood of Christ reconciled God? Where is it said that his blood purchased an everlasting inheritance? Where is it said, that his blood made a proper, real and full satisfaction to the Father's justice for the elect, or for any one? Where is it said, that his obedience and death discharged our debts? Where is it said to have made God just in justifying the ungodly? I know he was set forth *a mercy seat to declare* that God could be just in justifying him that believeth in Jesus; but to declare just, and to make just, are very different ideas. Where is it said, that Jesus bore the infinite wrath of God? Where is it said that he was the surety of man? I might propose other queries of a similar character; but if the scriptures can be shown where these things are plainly taught, I will then submit, yea, joyfully submit. That we may be led into all truth, into the very spirit and power of truth—and that we may be delivered from all error in mind, heart, and practice, is the prayer of your rejected brother!

I shall, hereafter, address you another letter, in which I shall state the result of my re-examination of the doctrine of trinity, and of the Son of God.

EDITOR.

## A FEW REMARKS

*On a Sermon lately published by* Mr. Samuel Steele, *a Presbyterian Preacher, on Baptism.*

The object of the Sermon is stated to be "To prove that the infant children of believers are entitled to membership in the church of God." His arguments are not new; for he has pursued the long beaten track, the correctness of which he appears not to have called in question. He, in the first place, labors to prove the identity of the Church which existed before the coming of Christ with that which existed after his coming—That infants were received into *that* Church before Christ's coming—That this right has never been taken from them, but confirmed by Christ and his Apostles in the New Testament—Therefore, if infants have a right to Church membership, they ought to be baptized.

To establish his first proposition, that the Jewish and Christian Churches were the same Church he produces two texts, on which he principally relies. One is in Matt. xxi. 33—44. It is the parable of a householder who planted a vineyard and let it out to husbandmen, &c. Mr. S. says, page 15, "The Vineyard is the Church of God—The Father is the householder—he lets out the Vineyard to the Jews as the husbandmen. These husbandmen beat and slew his servants the prophets, and last of all slew his son, Jesus Christ. In p. 6. Mr. S. defines the Church to be "an assemblage of persons, called out for the worship and service of God, according to divine direction—or the congregation of the Lord." Let us make the application of this definition to the Vineyard, as explained by Mr. S. The Vineyard is the Church, or an assemblage of persons, or the congregation of the Lord, composed of the Jewish nation: This Vineyard is let out to the Jews, says Mr. S.; that is, the Church, or the assemblage of persons, composed of the Jewish nation, is let out to the Jewish nation, or to themselves! This to us, is perfectly unintelligible, and borders on impossibility. It may be called a mystery, and yet affirmed to be true, with equally as much propriety as other popular doctrines are. The conclusion of the parable is, "That the kingdom of heaven shall be taken from you, and given to a nation bringing forth the fruits thereof." Mr. S. says, "It is evident that the kingdom here mentioned was God's Church or Kingdom in this world—and was soon to be transferred (from the Jews) to another nation, viz: the Gentles." p. 7

15. Now according to Mr. S. the kingdom of Heaven or Church, or the assemblage of persons composed of the Jews, was to be taken from itself, and given to the Gentile nation; that is, the Jews, who composed the Church, were to be taken from themselves and given to the Gentiles! Now suppose this church, composed of the Jewish nation, were *an assemblage of persons*, amounting to two millions; take this number from the Church, and how many would remain?—Not one. Again, were this Church, or the assemblage of two millions of persons given to the Gentiles, then it would follow that the nation of the Jews is yet a Church incorporated with the Gentiles? If so, nothing is taken from them. Yet the difficulty remains, How this kingdom or Church, or assemblage of persons can be taken from itself! We confess, we cannot so view it.

Another text adduced to prove the identity of the Jewish and Christian Church, is Rom. xi. 13—24. By the olive tree in this passage, Mr. S. understands the Church of God, or congregation of the Lord, composed of the Jewish nation—these were cut off from the Church—from themselves, and the Gentiles grafted in among them. The Jews then are still the Church, or assemblage of persons cut off from the Church, or from themselves; and the Gentiles incorporated with them! This exposition we cannot receive. Let the vineyard, or the kingdom of Heaven in the parable, or the Olive tree, mean what they may, they cannot mean the Church of God in the passages referred to. Therefore, those texts cannot prove the identity of the Jewish & Christian Churches; consequently the inference that because infants were received into the former Church, they should also be received into the latter, is not conclusive.

To us there are insuperable objections against the doctrine that the Church of God before Christ, is the same as the Church established since the coming of Christ. These we shall briefly state:

1st. In the days of John the Baptist, many of the Pharisees and Sadducees came to him to be baptized, and pleaded their right to the ordinance from their being the children of Abraham. John lets them know that this plea will no longer be admitted—the terms are different from what they formerly were. "Think not to say within yourselves, we have Abraham to be our father, for God is able of these stones to raise up children to Abraham. And now also the

axe is laid at the root of the trees; therefore every tree, which bringeth not forth good fruit, is hewn down and cast into the fire—Whose fan is in his hand, and he will thoroughly purge his floor and gather his wheat into the garner, and he will burn up the chaff with unquenchable fire." Mat. III. The meaning of the address appears to be this. Under the old dispensaition the Church of God was like a garden of trees, some of which bore fruit, and some were fruitless; the good and the bad, the saint and the sinner, were all promiscuously blended together in one Church or congregation; but now God's purpose is to establish a holy Church on earth—He will cut down the fruitless trees, and not permit them to be in his Church With his fan he will purge his floor, and no longer permit the wheat and the chaff, the saint and the sinner, to be blended together. The wheat only shall be gathered into the garner, and constitute his Church on earth.—If then the terms of membership be altered, positive proof is required for infant membership. Whether such proof can be advanced will hereafter be enquired into.

The commonwealth of Kentucky nearly thirty years ago was under its first constitution, but is now under the second, which is different in some respects from the first. Suppose under the first constitution it was declared that all women and children above ten years old, had an equal right with the men to vote in the election of officers in government. But in the second constitution this article is omitted; and it is declared that all males above 21 years have the right to elect to offices. On the day of election the women and children come forward to vote; they are informed that they have no right; they plead that under the first constitution they had this right, and the second does no where expressly deny this right to them. They are informed that the commonwealth has abolished the first constitution by the adoption of the second, and that by this alone we are to be governed. In this constitution males above 21 are only entitled to vote.

Let us apply this to the case in hand. To Abraham and his seed God gave the covenant of promise; and the law was added 430 years after. These formed the constitution under which Israel lived. This constitution admitted infants to church membership; to circumcision, and the passover.—But a second covenant or constitution was made and given by Jesus Christ. In this all the good articles of the first are

incorporated. From *this* we are to learn the will of God in all things. *This* is what the Apostles are commissioned to preach, and *this* is the only infallible rule of our faith, our practice and government. If in this constitution we find no warrant to baptize and admit infants into the Church, vain are our pleas drawn from the old constitution.

Mr. Steele's maxim, that all who have a right to church membership, ought to be baptized (which he thinks none can deny) is not so universally admitted. For it is contended by some that no man has a right to church membership, who has not been baptized. This is the opinion of Mr. S. himself. He asks, "How are they to be received into the church! Certainly not without baptism; for this is appointed as the door of entrance—Except a man be born of water and and of the spirit, he cannot enter into the kingdom of God." p. xxii. How can he say that an unbaptized person of any age has the right to church membership, I cannot see; but it may plainly be seen, how a person may have a right to baptism, who may not have the right of entering into the church: as no one till born of the water and of the spirit can enter there. It appears to us that Mr. S. by acknowledging that none but baptized persons, and such as are born of the spirit, can enter into the church, has cut off infants from church membership under the Gospel. For if it be asked, what entitles a person to baptism? It will be answered, a profession of faith that Jesus is the Christ the son of God. Now as infants are as incapable of believing as of disbelieving, (for neither can exist in a subject incapable of understanding evidence)—as they are incapable of making this profession; we have no warrant to baptize them; and until they are baptized, they cannot claim the right of church membership; they cannot enter into the kingdom of heaven, the church on earth.

Again, Mr. S. by admitting baptism the door of entering into the church, has overturned all his arguments to establish the identity of the Jewish and Christian churches. For if baptism be the door of entering into the Christian church, then it follows that no unbaptized person has entered into it, and, therefore, cannot be a member of it. The Jews, then, who were members of the old church, were not members of the new church, established by Christ, seeing they were unbaptized. The 3000 Jews who were baptized on the day of Pentecost, entered by this door of baptism into the church of Christ; therefore, previous to their baptism they had not

been in it, nor were members of it. But if the Jewish and Christian churches were the same church, these Jews had always been in the church, they entered into it by no door.

2. Another objection against the identity of the two churches, is in Dan. ii. 44. "And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed," &c. This kingdom, all agree, is the church of Christ, which was set up after Christ came in the flesh. But the Jewish church was not this kingdom for that church existed then, in Daniel's day, and had existed for centuries before; therefore, the Jewish church, and *that* which was to be set up in the latter days, were not the same. To this future kingdom, the Jews looked forward with longing desire for its coming. John the Baptist came preaching, "the kingdom of heaven is at hand—is nigh." The 12—the 70—and the Lord of all, preached the same doctrine prior to his resurrection—and just before his passion, he said to the multitude, "Verily there be some standing here, who shall not taste of death, till the kingdom of God be come." From all this we must infer that it had not then come, but was shortly to appear; therefore, this kingdom could not be the Jewish church; for that had been in existence centuries before.

Mr. S. in reply to the objection made from Dan. ii. 44. says, "That the prophet foretold the fact, that God would set up his church, or kingdom, in the *Heathen* or *Gentile* world, where it had been before unknown." p. 7. Does the prophet speak any thing of *the fact*, that this kingdom was to be set up in the Heathen or Gentile world? Not a word. He does not say, that in the Heathen or Gentile world God will set up this kingdom, but "In the days of these kings."—Time and place are two ideas very different. But had it been said, that in the Heathen or Gentile world God would set up this kingdom, it would not affect our objection; for this kingdom was to destroy all other kingdoms, the Jewish kingdom or church not excepted.

In our next number we will notice the direct arguments of Mr. S. for infant church membership and baptism.

[TO BE CONTINUED.]

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*From the London Retrospective.*

## ON THE PROGRESS OF REFORMATION.

Nothing, probably, has tended so much to retard the pro-

gress of reformation, both in individuals and societies, as the idea that they had already reached the zenith of improvement. This narrow and selfish opinion, which the pride or the indolence of men has prompted them to adopt, has been the bane of almost every community. But in none have its effects been more striking than among the different sects of professing Christians. Armed with this self important and exclusive notion, the arguments of reformers, however well directed, fell powerless on "the mother and mistress of all churches." The keys of "St. Peter, the prince of the apostles," had been regularly transmitted through a long line of successors, and nothing could be known of the Divine mind, but what was unlocked by these keys, and dispensed from the treasury of the church; nor could any thing be professed, under pain of the severest penalties, but what had been "delivered, defined, and declared, by the holy synod of Trent."

Men of intripid and enlightened minds, however, were enabled to break the fetters in which they were bound, and to throw off some of those degrading superstitions which had long passed for gospel truths; and by their zealous labors, they were not less successful in freeing from the same shackles the minds of many of their countrymen. Among these, as some of the earliest champions in the work of reform, rank the names of Wicliff, Lord Cobham, Jerome of Prague, and after them, Luther, Melancthon, Zuinglius, Calvin, &c. all of whom are entitled to our gratitude, for their noble efforts to dissipate the thick moral darkness, in which Christendom was shrouded. But a superficial acquaintance with ecclesiastical history will convince us, that most of them did little more than demolish the outermost pillars of the temple of superstition, while many of its bulwarks and strong holds remained untouched.

Indeed, the superstitions they assailed, and for assailing which many of them sacrificed their lives, are, for the most part, such as we now regard with sentiments of the utmost contempt: and the doctrines which were debated between them and their *orthodox* opponents, we now almost infinitively proscribe, astonished that the minds of men should ever have been so bewildered in the mazes of tradition and ignorance, as to admit such puerilities. Yet even these absurd dogmas, we find often touched by the early *reformers*, with the most cautious hand—their truth, in part, frequently conceded—and only their more rough and deformed exterior,

attempted to be lopped off. It was as far as they could go. The field of liberal investigation was contracted by the iron arm of papal tyranny, and their own minds were still trammelled by the strong bias of a grovelling superstition, in which they had been educated.

Under circumstances of this kind, churches were established in accordance with the opinions of the leaders of the reformation, and calling themselves, therefore, reformed or protestant. These were generally patronised by some of the civil rulers of the countries or provinces where they were located; and no sooner did they gain a pretty firm footing, than they began to fancy themselves to have arrived at the summit of truth, and to exercise little less intolerance toward their dissenting brethren, than their Catholic opposers had exercised toward them.

Others seeing the supineness in which these sat down, and the inconsiderable progress they had made in the work of reformation, which had been so nobly commenced have undertaken, at different periods, to reform some of the corruptions in doctrines or practice, which still existed in the protestant churches. Hence new sects have arisen, and by some of them, most important effects have been produced. But, with few exceptions, these have fallen into the general error of their predecessors. They have come to a period in religion. Creeds and confessions of faith have been formed and adopted, which if any transgress or attempt to push reformation a little farther, they are immediately stigmatised as *innovaters*, *disorganizers*, or by some more opprobrious epithet; and that too by those who are "garnishing the sepulchers of the righteous," and saying: "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the" Reformers! But their works bear witness against them, that they are the children of them that opposed and killed them.

The use of such epithets as I have mentioned, is much to be deprecated, as well as the temper of mind from which they proceed. No protestant, probably, will doubt, that previously to what is termed the reformation, abundance of both Paganism and Judaism, absurdity and idolatry, had become mixed with what passed for Christianity. Nor will dissenters from the English church be less willing to admit, that no small portion of the *old stuff* which attaches to that section of Christian professors; and which they consider to have re-

moved but one degree from Popery: Indeed all are keen enough to spy in *other sects*, some of the *relics* of the dark ages—something needing reform. But which of them all, has ever suspected that any thing of the kind was needed by themselves? They have each their great names—a Luther, a Calvin, a Hooker, a Fox, or a Wesley—and nothing must be admitted as truth which differs from their decision. Thus the progress of truth is retarded, and the very shades of the venerable dead are invoked, as it were, to paralize the work of reform, which they had commenced when living!

The subject which I have endeavored to bring a little into view, in the preceding remarks is forcibly and very beautifully illustrated by the celebrated Milton, in the following extract from an address to the Parliament of England, 1644, in favor of the liberty of the press.

"Truth indeed came once into the world, with her Divine Master, and was a perfect shape, most glorious to look on. But when he ascended, and his apostles after him were laid asleep, then straight arose a wicked race of deceivers, who—as that story goes of the Egyptian Typhon with his conspirators, how they dealt with the Osiris—took the virgin Truth, hewed her lovely form into a thousand pieces. and scattered them to the four winds. From that time ever since, the sad friends of Truth, such as durst appear, imitating the merciful search that Isis made for the mangled body of Osiris, went up and down gathering up limb by limb, still as they could find them. We have not yet found them all, lords and commons, nor ever shall do, till her master's second coming; he shall bring together every joint and member, and shall mould them into an immortal feature of loveliness and perfection. Suffer not these licensing prohibitions to stand at every place of opportunity, forbidding and disturbing them that continue seeking—that continue to do our obsequies to the torn body of our martyred saint.

'We boast our light; but if we look not wisely on the sun itself, it smites us into darkness. Who can discern those planets that are oft combust. and those stars of brightest magnitude that rise and set with the sun, until the opposite motion of their orbs bring them to such a place in the firmament, where they may be seen evening or morning? The light which we have gained, was given us, not to be staring on, but by it to discover outward things more remote from our knowledge. It is not the unfrocking of a priest, the un-

mitering of a bishop, and the removing from off the Presbyterian shoulders, that will make us a happy nation; no, if other things as great in the church, and in the rule of life, both economical and political, be not looked into and reformed. *We have looked so long upon the blaze, that Zuinglius and Calvin have beaconed up to us, that we are stark blind.* There be who perpetually complain of schisms and sects, and make it such a calamity that any man dissents from their maxims. 'Tis their own pride and ignorance, which causes the disturbing, who neither will hear with meekness nor can convince, yet all must be suppressed, which is not found in their *Syntagma.* *They* are the troublers, *they* are the *dividers of unity*, who neglect and permit not others, to unite these dissevered pieces which are yet wanting to the body of Truth. To be still searching what we know not, by what we know—still closing up truth to truth, as we find it, (for all the body is homogenial and proportionate)—this is the golden rule in theology, as well as in arithmetic, and makes up the best harmony in a church; not the forced and outward union of cold and neutral, and inwardly-divided minds."

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*Extract of a discourse on the reciprocal duties of a minister and his people, by* C. MORGRIDGE.

He is constituted your watchman upon the walls of Zion, and is required to watch for your souls, as those who must give account. He is warned beforehand that if any souls shall perish through his neglect, their blood will be required at his hand. If any tender plant in his enclosure withers away and dies, if any child of promise becomes a prodigal, or any tree upon which he had bestowed much labor, proves unfruitful, he feels painfully reminded of his fearful accountability. He cannot but reflect that if that withered plant had been more frequently watered, it might have become a fruitful vine; had that prodigal child been more affectionately entreated, he might have been virtuous, and dutiful, and lovely; and had that fruitless tree been more faithfully pruned, it might have conferred honor upon the husbandmen, and brought forth much fruit to the glory of God. Your pastor often looks forward to that solemn day when he must render an account of the hundreds and thousands that shall have been committed to his charge. And should not you, in anticipation of that day, sympathize with him, participate in his great concern, and share with him in his ac-

countability? Who would dare to undertake such an enterprise without the hope of mutual succour from his people? Whenever he hears of the death of any one that was under his care, he is constrained to ask himself, What was the state of that soul? Was I faithful in discharging my duty to him while he was alive? Did I do all I could for his salvation? Shall I ever meet him in the kingdom of heaven, and hear the Saviour say to him, come thou blessed of my Father? Or is he one for whom I have labored in vain? And can I say, before God, I am pure from his blood? May he not reproach me at the day of judgment for my too feeble exertions in laboring for his salvation; and shall I not then wish that my prayers had been more fervent, and that I had warned him with a stronger voice? Ah, my brethren, these are reflections which at times are overwhelming to the mind of your minister. If you do not fulfil all your obligations to him, you will augment the hazard of his awful responsibility on your account!

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*Extract from an Address of the Rev.* JUSTIN EDWARDS.

Would you rise to the highest pitch of sacred eloquence, let the same mind be in you which was also in Christ Jesus. Let no trials, no sacrifices, no temptations turn you from the path of duty.--Walk with God. Live by faith. Reside at the throne of grace, and habitually commune with him who sits upon it. One hour's communion with God daily, admits the realities of eternity, and will do more to make a man excel in sacred eloquence, than a whole life of laborious study without it. Select your text, prepare your sermon, and preach for *eternity*. This will make you truly eloquent.--This was the grand secret in the eloquence of Baxter where there was scarcely a family, through an immense congregation, which was not a family of prayer; and which did not become such through his instrumentality. It was because the fire was kindled from heaven, which glows on the pages of his 'Saints Rest,' that it has lighted its thousands to glory. It is because it was thus kindled, that it continues to burn, and will continue with increasing brightness and glory till the last conflagration.

This was the grand secret in the eloquence of Brainard; as it echoed through the trees of the forest, the savage dropped his tomahawk, and, with streaming eyes, cried have mercy upon me.

This was the very soul in the eloquence of Paul, as kings on their thrones trembled and beggars leaped for joy. It made songs of triumph echo in the dungeon, and carried transports of joy to the rack and the flames.

Nor has it lost the least degree of its power in eighteen hundred years. No, even now it melts icy hearts on the cliffs of Greenland, lights with celestial brightness the plains of Hindostan; it removes blackness even from the Hottentot; and opens upon the Otaheitan the "light of the world."

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## REVIVAL IN GERMANY.

"The cause of religion," says a letter from Berlin, "appears to be prospering more every day in Germany. I have heard lately a letter read from Pomerania, giving an account of a revival which might have been taken for a description of such a season in our own country. The same inward experience was detailed, and even the attending external circumstances are almost precisely the same. This revival, which is epresented as very extensive, has been in a great measure produced by the efforts of several young military men belonging to noble families, who had been brought to a knowledge of the truth in Berlin. The Clergy of that district are said to be peculiarly cold and neological; and these young men began by holding religious meetings on their own estates, which God has blessed in a remarkable manner. In one neighbourhood six hundred are supposed to have become truly pious. The minister of ecclesiastical affairs ordered the military to disperse all such meetings; but the crown prince (who is military governor of the district) refused to allow his officers to execute the order, which led to an investigation of the whole affair. As naturally might be expected, from an excitement of this kind being conducted apart from and in opposition to the clergy, many disorders have occurred; but all things considered it has terminated very faborably."—*Chr. Adv.*

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*Extract of a letter from Elder* JOHN SECREST, *to the Editor.*

"BARNESVILLE, (O.) May 8, 1823.

"I will now give you a short sketch of my labors and practices, for two years past. My labors have been mostly in Belmont, Morgan, Monroe, Guernsey, Tuscarewas, Jefferson and Harrison Counties, Ohio. I have preached two or three times a day, and have had but few days rest in that time,

perhaps not more than ten or twelve. My health has been almost miraculously preserved, considering the hardships I have gone through. I yet feel strong in body, of good spirits, and an unshaken confidence in the Lord. The first part of this time, I did not keep a particular account of the numbers received into fellowship and immersed; but for the last year I have immersed about seven hundred, all of whom appear to be doing well, except three or four individuals.—The work still goes on with good success. Great excitement is among the people; many are inquiring what shall we do? We tell them to reform and be immersed in the name of the Lord Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit; and then to continue stedfast in the Apostle's doctrine and fellowship, and breaking of bread or the Lord's supper, and prayers: And when they obey, we can truly say, from all appearances the promise is fulfilled, and like the Eunuch, they go on their way rejoicing. Our assemblies are large; seldom less than 100 or 150 at a week day's meeting, and on the Lord's days 4 or 500, and at big meetings, from 3 to 4000. I think the people in these parts are as open to conviction by the truth, as any I ever travelled among. We are scarce of laborers. Brothers Comer, Crist, and Mitchell, have formerly travelled in connection with me; but have all since gone east of the mountain. Many were immersed by Comer and Crist in these parts, before they left us. Brother Ezekiel Parmer preaches in this country with good success. I have now in conjunction with the different branches of the churches where I travel, ordained Elders, Bishops, or Stewards, in every congregation where we find men fit to fill the offices, according to Paul's directions, to take the oversight of the church, and feed the flock of God. We appoint several in each congregation according to its numbers. We take the Lord's supper as often as convenient. The Brethren are living in peace and love, and still searching for truth.

Brother Stone, we have a big meeting appointed at Fairfield, 40 miles west of Pittsburg, to commence the 15th day of August next. We respectfully invite our preaching brethren from a distance, of all names and orders, to attend with us. Our design is not to make laws for the Church, nor new arrangements; but to worship God, administer his laws and edify each other, if the Lord will. I must break off, for it is 12 o'clock at night. I subscribe myself a lover of all mankind, especially them that obey my Lord and Master. J. S.

## TO AGENTS AND PATRONS.

To our agents and patrons we once more appeal. The ninth No. of Vol. 2, is now presented. We design prosecuting the work in a third Volume, should we meet with sufficient encouragement. Our subscription list is respectable; but unless our agents and patrons are more prompt in making payment, we shall be under the necessity of stopping the work, and to our serious loss. Should there be any who are unwilling to patronize the work, any longer than the end of Volume 2, they will please to inform our agents, or the Postmaster at whose office the numbers are sent, and they will be so kind as to give us information, at farthest by the middle of October. This will save us from a great loss:—For we have sent to many without knowing they had discontinued. Money can be remitted by mail at our risk. We should be glad that our agents would procure some more subscribers, such as will receive and pay for their numbers. The ministers in the Christian Church, we solicit to engage in this work; and any others who may feel interested in it. Let such send me the names of subscribers for the 3d Volume against the middle of October. Agents will please write the letter A on the left hand lower corner of their letters: none else, unless post-paid, will be attended to. EDITOR.

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## TO CORRESPONDENTS.

D. Purviance's communication is received, and shall appear in our next. We have also received a communication from a "Bible Christian." Had he given us his name, we should more cheerfully have given it a place in our columns. We insert no communication without the author's name. It may appear in our next, if not pushed out by more useful matter; though it shall be the last we shall publish without the author's name.

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Elder John Garrison, of Pike County, Ill. earnestly solicits the help of preaching brethren. The prospects there are good, and certainly should induce such as can, to go.

Bro. Wm. D. Jordan requests that all letters and periodicals, addressed to him, be hereafter sent to Burksville, Ky.

An error appeared on the last page of No. 8, and observed too late for correction. Instead of "*Christian Book*," read "*Christian Hymn Book*."

Revivals continue among us as stated in former numbers.

# THE CHRISTIAN MESSENGER.

*BY BARTON W. STONE,*

AN ELDER IN THE CHURCH OF CHRIST.

*Prove all things: hold fast that which is good."*—PAUL

VOL. II.] GEORGETOWN, KY. AUGUST, 1828. [No. 10.


## TO THE CHURCH OF CHRIST AT ANTIOCH,
CLINTON COUNTY, OHIO.

BELOVED BRETHREN:—I have read your communication to the editor of the Christian Messenger. So much has been written on the subject of church government, and the order of her ministry, that it is with a degree of diffidence and reluctance that I again enter upon it; but as your epistle is written in the spirit of meekness, and you appear to be searching for the good and the right way, I shall beg your indulgence, to submit a few friendly remarks, to the consideration of you and other brethren.

You say, "The word, *ordain*, occurs a number of times in the New Testament, and always appears to have one invariable meaning."

Again: "It simply means, to choose, appoint, elect, or set apart by a decree."

Now, I think, it seldom, if ever, signifies to choose, appoint or elect. Read Rom. vii. 10–13. 1 Cor. ix. 14. Gal. iii. 19. Eph. i. 10. Heb. v. 1. You quote Mark iii. 14. and Luke vi. 13. in proof of your definition. Those texts seem to favor your construction; but Jesus says, "I have chosen you and ordained you, that ye should go, and bring forth fruit."—(John xv. 16.)—which may imply, that they were first chosen and then ordained. If the words are synonimous, one is redundant, as used by the Saviour—it is perfect tautology.

You say: "Tradition says Paul was ordained at Antioch." You believe that hands were laid on him, to impart the gifts of the Spirit. Let us attend to the word. Acts xiii. 1, 2, 3: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As

they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Your construction appears to me, to be irrelevant and unnatural. To what were they called and separated? Let Paul answer: Rom. i. 1, "Paul a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God." The natural construction is, that he was called by Jesus Christ and sent to preach, and that he was separated, set apart, or ordained to the work, or office, by fasting and prayer, and laying on the hands of the presbytery. But I shall not dwell on this point. Let the remarks of Br. Stone suffice.

The main question is, Who is (or are) authorized to ordain a man to the office of a bishop or elder? and what is his duty?

You say, "The import of the term is, to choose." Again: "We are fully of the opinion that they (the churches) were not idle spectators—but were active in giving their voices in the selection of their elders or bishops." And again: "We cannot see the impropriety of the apostles and evangelists superintending the election of them."

When we are left to act without law, or according to the best of our judgment, we may with propriety say, "we are fully of opinion" &c.—and every man's opinion may pass for what it is worth; but if we acknowledge Christ as our head and lawgiver, when we perform an official act, we ought to be able to shew our authority, to cite chapter and verse: otherwise the act may be deemed illegal and void. In every organized government, each officer ought to be able not only to put his finger on the section of law, which authorises any act which he performs officially; but also to shew that he holds his office according to law—and if he cannot, his acts are nugatory.

1 Tim. iii. 1. "If a man desire the office of a bishop, he desireth a good work." Suppose in such a case, the church should elect, ordain him. Where is the law? Is it in the New Testament? No: The scripture says nothing about it. But "We are fully of the opinion" &c. In my view such an ordination would be of no validity. But you "can see no impropriety in the apostles and evangelists superintending the election of them;"—*i. e.* I suppose, to act as judges of

elections, to see they are fairly and legally conducted. It is unbecoming in us, to talk of propriety or impropriety as respects the law of Christ, but to inquire what it is, and act accordingly. Titus was left in Crete, not to superintend elections, but to ordain elders, and instructions and special charges were given to him, (and not to the churches) as to the requisite qualifications of an elder

You say, "The history of the church for the first three hundred years, abundantly confirms the fact, that the assembly of the people chose thereof teachers." As to that, I confess I am not well informed, but am content to follow the scripture, which is given by inspiration of God.

Christ is the chief shepherd, the head and husband of the church, which is his body. According to my understanding of his word, he has constituted a gospel ministry, to continue till the end of the world. (Mat. xxiii. 20.) He has committed to them a high trust, and assigned to them important duties, one of which is to examine and judge of the call and qualifications of those who desire the office of a bishop. (1 Tim. iii. 1. Tit. i. 5, &c.) That which is committed to their trust, they are to commit to other faithful men, who shall be able to teach others. (1 Tim. vi. 26. 2 Tim. ii. 2.) They are to feed the flock—take the oversight thereof, and as fellow laborers, to be subject one to another. (1 Pet. v. 2–5.) He enjoins upon the flock, to *remember* and *obey* them; "for they watch for your souls as they that must give an account." (Heb. xiii. 7, 17.) If they received their authority from the church, it would be consistent, that "to the church alone they should be accountable." But they are made accountable to their master, "the chief shepherd," and subject one to another; and if they are faithful, when he shall appear, they shall receive a crown of glory that fadeth not away. (1 Pet. v. 4.) But I shall not be further particular, or recapitulate what has been written by Stone. Kinkade and myself, in the Christian Messenger.

I may be charged with aiming to establish a ministerial despotism. But I am simply aiming to shew what Jesus Christ has established; and if this is the order of God, let us not reply against him. I admit that the office of the ministry has been, and may be abused; so under the law there were wicked priests and false prophets, but that did not vacate the office of the priesthood, nor did God cease to send prophets to Israel.

It appears to me that some good people, by viewing the divisions, party spirit and strife which have been excited by preachers, have become impatient, and so indignant against those evils that they are disposed to put down the ministry altogether—especially, those we call sectarians. But let us on the other hand take a view of the good they have done. How science has flourished under their patronage—how much piety and morality have been promoted by Presbyterian and other preachers, notwithstanding their Calvinism; and how many souls have been converted under the Methodists, notwithstanding their sectarian spirit.

If I understand your scheme, it tends directly to the point above stated,—viz: The abolition of the office of the gospel ministry.

Bear with my plainness while I state, that I have been credibly informed that Bro: ——— has said, "that he once believed he was called to preach the gospel, but has since been convinced that he was mistaken, and that the office is extinct;" that he has been chosen as an elder in the church at Antioch, and thinks his ministerial labors ought not to transcend her limits. Permit me to inquire, Whether christians were not not fed and blest, sinners converted, and churches established, under his ministry? Whether he did not often enjoy the sensible manifestation of God's presence, and the aid and influence of his good Spirit, in preaching the gospel? And whether he was not more extensively useful then than he is now? If these things are so, I must conclude he is mistaken now; for I believe he is an honest man.

You say, "In Eph. iv. 11. The apostle makes an enumeration of spiritual gifts—apostles, prophets, evangelists pastors and teachers. These gifts were given for a certain purpose, to-wit: 'for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.' They were given for a specified term, to-wit: 'Till we all come to the unity of the faith and the knowledge of the Son of God,' &c. When the end was answered for which these gifts were given, they were as perfectly out of use, as the first covenant, after the kingdom of Christ was established on earth. See Gal. iii. 19."

The gifts here enumerated compose the gospel ministry: though elders and bishops are not expressed, they are but different terms or names which pertain to the office, or work of the ministry; having reference to their several duties.

An elder is a bishop, (Tit. i. 5. 7.) a pastor and teacher, (1 Tim. iii. 2. 1 Pet. v. 2. Jer. iii. 15.) Those gifts according to your plan are "as perfectly out of use as the first covenant," &c. It is written with respect to the first covenant; "it waxed old and is ready to vanish away." (Heb. viii. 13.) But there is nothing said in the scripture of those gifts vanishing away, or being superseded. It is written, "If that which is done away was glorious, much more that which remaineth is glorious." (2 Cor. iii. 11.) Has any thing succeeded those gifts, which is more glorious? They were given for the perfecting of the saints, &c. How are the saints perfected and the body edified, since they are perfectly out of use? Perhaps you will say—read the word—search the scriptures—they are now complete, which was not the case, in the apostolical age. But "faith cometh by hearing, and hearing by the word of God."—"It pleased God by the foolishness of preaching to save them that believe." This appears to have been the plan, which God ordained, and I cannot find that it has been changed or abolished. To set aside the ministry, is to derange the whole gospel plan. Who is authorised to administer gospel ordinances? You may say, teachers, church-elders. But if any man who does not profess to act under the commission given by Christ, Mat. xxiii. 19, 20. presumes to baptize, I ask him to shew his authority? Is it from God or from man? The church elected him. I ask again for the authority of the church? Is it assumed or delegated?

You infer a limitation from the phrase, "Till we all come to the unity of the faith," &c. You say, "This end was answered, or from what did the churches apostatize." It is certainly as necessary for the saints to be perfected, and the body of Christ edified now, as it ever was; and the following passages may serve to shew that your rule of interpretation as respects the word, "*Till*," is incorrect. 1 Tim. iv. 13: "*Till* I come give attendance to reading, to exhortation, to doctrine," &c. Surely Paul did not mean that after his coming, Timothy should read no more, or exercise his ministerial function no longer. Hos. x. 12—"For it is time to seek the Lord, *till* he come and rain righteousness upon you." By this text we cannot understand that when God answers the prayers of his people and rains righteousness upon them, they shall quit seeking him or never pray again. I appeal to the experience of all christians, whether any thing is more

conducive to their perfecting and edifiying than the preaching of the gospel, with the Holy Ghost sent down from heaven.

But perhaps you do not believe that there is any such preaching in the present day. It is supposed that your scheme has originated from the editor of the Christian Baptist; and I understand that he limits the commission, Mat. xxviii. 19, and also the gift of the Holy Spirit, to the apostolic age. I have not read him on the subject: no doubt he is a man of talents and erudition; but whatever deference may be due his opinion, yet according to the scheme he cannot claim to be infallibly inspired, and I should doubt his capacity to designate the parts of the New Testament which are obsolete and do not belong to us. Till this is done, I am disposed to claim the whole. Setting aside the commission, and the gift of the Holy Spirit, how shall we use the following scripture: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." If the commission is void, no one is authorised to baptize. If the Holy Ghost is not given, we cannot claim the promise, though we are called. In my view the scheme is calculated to make havoc of the word of God, to rob christians of the bread their Father has designed to provide, and sinners of the means of salvation. Rom. i. 15, 16.—"I am ready to preach the gospel to you that are at Rome also."—"For it is the power of God unto salvation," &c. But Paul and Peter and John are no more; gospel preaching has died with them. We can no longer say, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace," &c. (Isai lii. 7.) But can the word of the Lord fail? Isai. lxii. 6.—"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night." No, many shall run to and fro, and knowledge be increased. God will send his heralds abroad to publish salvation, until the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Farewell.

DAVID PURVIANCE.

## A FEW REMARKS

*On a sermon, lately published by Mr. S. Steele, a Presbyterian preacher, on baptism.*—No. II.

We promised in our last No. to consider the direct proof for the right of infant church membership and baptism, drawn by Mr. S. from the New Testament.

1st. He says, pa. 20, "We present you with the testimony of Jesus Christ himself. Mark x. 13, 14 And they brought young children to Jesus, that he should touch them; and his disciples rebuked those that brought them. But Jesus said unto them, suffer little children to come unto me and forbid them not; for of such is the kingdom of God." This kingdom Mr. S. on the same page, understands to be God's church on earth, which was taken from the Jews and given to the Gentiles.—It might be queried, whether our Lord by the kingdom of God meant the Jewish church or christian church;—if the former we know that little children were of that kingdom; and our Lord speaks in the present tense, "of such *is* the kingdom of God." Now to us it is evident that the church or kingdom of Christ was not established till the day of Pentecost, nor were the Jews as a church or congregation of the Lord rejected till that time. No church existed but that of the Jews, when Christ spoke of these little children being of the kingdom of God.

But as this is the strong hold of Paido baptists, we will pay a little more attention to it.

1. The probable age of those *young children*, or *infants*, as Luke calls them, and *little children* according to Matthew.
2. The purpose for which they were brought.
3. The declaration, "of such is the kingdom of God."

1st. The probable age of these little children. The word translated *little children* is *paidia*, a diminutive noun from *pais*. Such nouns do not always express helpless infancy; for in Matt. xviii. 1—14, a little child (*paidion*) was called to Jesus, and was declared capable of believing in him. Such an act does not pertain to helpless infants. In Mark v. 23, Jairus besought Jesus greatly, saying my little daughter (*thugatrion, adim: from thugateer*) lieth at the point of death.—This little daughter was twelve years old. v. 42. The very language used by Jesus shews that these little children were old enough to understand language, to walk, to come to him at his call. "Suffer them to come unto me;" and Luke says, Jesus called them unto him. Had they been

helpless infants, he would not have called them to come to him. But the following verse, although never noticed, is decisive that these little children were old enough to believe and receive the kingdom of God: "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Now all, acquainted with the syntax of language, know that *a little child* in the text, is the subject of the verb *receiveth*, or *shall receive*, understood. The verse would then read properly thus, Whosoever shall not receive the kingdom of God as a little child *receiveth* it, he shall not enter therein.—Thus Paul says, "When I was a child, I spake as a child, I understood as a child, I thought as a child,"—*i. e.* I spake as a child speaks, I understood as a child understands, I thought as a child thinks. This remark we think incontrovertible, and at once determines that these little children were capable of moral agency; for they could act in receiving the kingdom of God; and were capable subjects under the reign of God, of obeying his laws and institutions.

But it is said that Luke calls them "infants," (*Gr brephe*) therefore it is thought they were helpless sucklings. This is inconclusive; for Paul applies to Timothy the same word when he (Timothy) knew the holy scriptures. 2 Tim. iii. 15. "From a child (*brephous, an infant*) thou hast known the holy scriptures." In Matt. xxi. 15, 16, it is written, "When the Chief Priests and Scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise." There are no words in the Greek language more expressive of helpless infancy than those used in the preceding text (*nepios* and *thelazon*) and yet these babes and sucklings were crying, *Hosanna.* So Paul when a child as before remarked, spake, understood and thought as a child (*Gr. nepios, a babe.*)

What is more common in our day than to see little children affected with the truth, and receiving the kingdom of God, or submitting to his reign on earth? Such little children we hesitate not to baptize and receive into the church of Christ. Yet even in this day, many, like the disciples of old, would forbid them.

Having now considered the age of these children, and proved that they were old enough to receive the kingdom of God—We proceed to enquire,

2ly. The purpose for which they were brought. The purpose is plainly expressed, that he might touch them, or lay his hands on them and pray. In compliance with the request, It is said, "he laid his hands on them and blessed them." Had it been the mind of Jesus that helpless infants of believers should be baptized and received into the church, surely he would have explicitly taught it here, or somewhere in his ministrations on earth. But this he has never done, nor his inspired apostles after him. We have wondered, why pœdo baptists so universally resort to this text to prove the right of helpless sucklings to church membership and baptism. Were they to urge it as an argument that such were members of the Jewish church there would be much more plausibility; but even this would fail when the text is duly considered. The third thing I designed to consider, has been expressed in the preceding remarks. I shall pass on to Mr. Steel's next direct proof for infant baptism and church membership. It is—

1 Cor. vii. 12, 14. "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy." It is contended that this holiness of the children entitles them to church membership and baptism; though neither of these are once hinted at in the whole context. There are difficulties in this text on the side of pœdo baptism, that can never be removed, and which must destroy its weight in support of this practice. These I will state:

1. If because the children are said to be holy on account of the faith of their parents, and have therefore a right to church membership and baptism; then it follows that all the children of believers of every character have a right to the same privileges; the one of 20 or 30 years old, unbelieving and wicked is as holy as the infant of a day, seeing their holiness is not of themselves, but of the believing parent: therefore they have all an equal right to baptism and church membership. Will any pœdo baptist act on this principle and baptize and receive all such into the church? We think not; and yet to act consistently, they should do it.

2. If because the children are said to be holy on account of the parents' faith, and therefore they should be baptized

and received into the church, then ought the unbelieving wife or husband be also baptized and received into the church, because she or he is made holy or sanctified by the believing husband or wife. Surely if the husband is made holy by the believing wife, and if the children are holy by the same means, then the unbelieving husband has as good right to these privileges as the children; and who, acting consistently can refuse them? The words *sanctified* and *holy* in the text, are the same word in different forms, one being a verb, and the other an adjective, and therefore the unbelieving husband and the children are holy in the same sense. I would farther remark that the word *apistos*, translated unbelieving, properly signifies *unfaithful*. Paul had, just before he introduced this text, been speaking of the impropriety of believers being married or joined with such characters, seeing by this alliance they become one body. "Shall I then take the members of Christ, and make them the members of an harlot? God forbid." From these and other expressions of the apostle, the Corinthian believers might be led to think that such of them as were already married to unfaithful wives or husbands should leave them. Though he dissuades from engageing in such marriages, yet he says to the believers who are already married, Let not the wife depart from her husband, nor the husband from the wife. For if the unfaithful wife please to dwell with her husband, let him, though a believer, not put her away; and let not the woman, who is a christian, depart from her unfaithful husband. He then introduces the text as an argument, why they should dwell together, "For the unfaithful husband is sanctified by the wife," &c. The word, rendered, *is sanctified*, is *hegiastai* in Greek, and every Grecian knows that this is the perfect tense, and should be rendered *has been sanctified*. This frees the text from that obscurity which has puzzled many. It will then be properly read, The unfaithful husband *has been sanctified* by the wife—This is fact, known often in this day, as well as in the days of Paul. To this Peter alludes when he says, "Likewise ye wives be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wife; while they behold your chaste conversation coupled with fear." 1 Pet iii. 1. That this is really Paul's meaning is evident from the following views; "For how knowest thou, O wife, whether thou shalt save

thy husband? and how knowest thou, O man, whether thou shalt save thy wife?" The argument of the apostle is this. It is true in fact that unfaithful husbands have been won, sanctified, and saved by the christian wife, therefore let her dwell with him—and so let the believing husband dwell with his unfaithful wife, and be the means of sanctifying and saving her.—He adds, "else were your children unclean, but now are they holy."—The word *unclean* is in the Greek *akatharta*, which is properly rendered *unpurged*, and stands in opposition to holiness. The apostle's argument is, Instances have been known, that the unfaithful husband has been sanctified and saved by the chaste and pious conversation of the holy wife; and the unfaithful wife has been sanctified and saved by the pious conversation of the holy husband; therefore dwell together. For if you should separate, or one of you should remain unfaithful, unsanctified and not saved, your children would be unclean, not purged from their ignorance and wickedness; but should either of you be the happy instrument of converting the other, then by your joint instruction and good example your children would become holy, being brought up in the nurture, fear, and admonition of the Lord. In the primitive days of christianity, that man was in low esteem in the church, and was forbidden the office of a bishop or deacon, who had not his children in subjection with all gravity, and who did not rule them and his house well. 1 Tim. iii. But why do pœdo baptists baptize and receive into the church infant children on the faith of one of the parents, while the other is an unbeliever? This cannot be done on the principle of federal holiness; (such holiness is unknown in the New Testament.) for if both of the parents be not sanctified the children are *unclean*. From these few remarks it is plain that this text can have no reference to infant church membership nor baptism, nor are we sure that we have given the true exposition of it. We now proceed to Mr. Steele's third direct proof for infant baptism.

3. This is drawn from the accounts of whole households being baptized by the apostles. We find three examples of household-baptism in the New Testament, that of Lydia, the Jailor, and Stephanas. It is argued from probability that there were infants in these families.—Let us calmly enquire.

1. It appears there were no infants in the household of Stephanas, which Paul baptized. 1 Cor. i. 16. For Paul speaks of this household, 1 Cor. xvi. "Ye know the house of Stephanas, that it is the first fruits of Achia, and that they have addicted themselves to the ministry of the saints."—These things cannot be said of helpless infants. It also appears that there were no infants in the household of Lydia which were baptized: Acts xvi. 15. For we are expressly informed that "They went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed." Acts xvi. 40. Helpless infants cannot properly be called brethren, nor can we conceive how the apostles could comfort them by the gospel. As to the Jailor's household, which were baptized, it is plain there were no infants in it. For that is said of it, which excludes the very idea. Acts xvi. 32–34: "And they spake unto him the word of the Lord, and to all that were in his house: And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

2. How many households can we enumerate, in which there are no infants; and such too as are baptized?

3. By the same argument, that infants ought to be baptized, because three households are recorded as being baptized, we can prove more certainly that helpless infants have believed in the Lord Jesus Christ and feared God.—This is a doctrine which we presume, but few admit, though Mr. S. (p. 19) and a writer in the Christian Advocate, defend it as true. This only proves to us that their cause must labor. In Joh. iv. 53, it is recorded that, "The nobleman believed with all his house." In Acts xviii. 8, it is written, "And Crispus, the chief ruler of the synagogue believed on the Lord with all his house." In Acts x. 1, it is recorded of Cornelius, that he feared God with all his house.—In the three cases of household-baptism before noticed, we have certain evidence that there were no infants in them. But in these last three cases we have no such evidence. But will any one, understanding the nature of faith, assert that there were infants in these last mentioned houses, who believed and feared God? We wish to do Mr. S. justice; though he argued (page 19) that infants were capable of

believing; yet (p. 26) he contradicts it. On this last page he argues we think sophistically, from the assumption that *not to have faith*, and *disbelieving* are tantamount ideas. We doubt not but that the sentiment proceeded from inattention, not from design.

4. If from *household-baptism*, the propriety of infant baptism is argued; with greater propriety, may be argued the baptism of the whole household from the faith of the parent or masters—Certainly the old and young, bond and free, the unbeliever as well as the believer in the household, all have an equal right on this principle. Thus would the church of Christ in its character be changed, and no longer be distinguished from the world.

[*To be continued.*]

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*For the Christian Messenger.*

## TO THE EDITOR.

Dear Sir,—In the number of your Messenger for May last, I have noticed a letter addressed by you "to a Presbyterian preacher." I presume you have no objection to have your opinions brought to the test of scripture in a christian manner and with a proper spirit, for you say your mind is open to conviction. If such be the fact you will no doubt insert the following communication—it is the result of a careful examination of your letter.

In the first place, you make some quotations from the Westminster Confession of Faith respecting the doctrine of predestination, and then give your reasons for rejecting that doctrine.

The *first reason* seems to be because in your estimation it is altogether inconsistent with man's free agency.

It is evident that the Bible alone can decide this point, and to that decision we hope you will not object. Let any man examine attentively the sacred volume and cast from his mind all human systems, and we rest assured that he will find there clearly revealed the doctrine of predestination, and also the doctrine of man's free agency. If we can prove this to be the fact, we hope no one will contend that they are inconsistent with each other, for God reveals not inconsistencies.

It will be sufficient for our purpose to prove that some of the worst actions performed by men have been foreordained of God, for it is against this idea that the natural mind seems to revolt; and here we will take you on your own ground.

You say B commits murder, and ask whether he was free in this act, provided it was decreed from eternity? And you immedately answer No, and acquit B of all blame. Now, my dear sir, is it not strange that you should be so conversant with your bible, and yet have forgotten that the grossest murder recorded in its pages was foreordained by Jehovah. We have the proof of this in Acts iv. 27, 28, and do. ii. 23. "For of a truth against thy holy child Jesus whom thou hast anointed, both Horod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, *to do whatsoever thy hand and thy counsel determined before to be done.*" "Him being delivered by the *determinate counsel and foreknowledge of God*, ye have taken and by *wicked hands* have crucified and slain." Here, sir, is the record of a horrible murder—the murder of one that was entirely innocent; and you must admit that it was perpetrated by free agents, they did it "with wicked hands,"—that is, they committed sin in this thing; which could not have been the case if they had not been free. But observe they did precisely what God's hand and counsel *determined before to be done.* God foreordained the death of Christ from a good motive, to save sinners from their sins; for without this costly sacrifice none of us could be saved: but they fulfilled the decree from a wicked motive, to gratify their own malice; and you know it is the *motive* that characterizes the act, and makes it either holy or unholy.

You say concerning a murder thus decreed by the Almighty, that "no man with his eyes open would hesitate to impute the sin of it to God, for who could resist his power?" Do you think Peter's eyes were not open when he spoke of the murder of the Saviour? Will any man in the present day arrogate to himself more wisdom than that inspired apostle? Do you not see that he teaches most explicitly that God determined before hand that Christ should die? And do you not also see that he imputes the sin not to God, but to those persons who fulfilled God's decree? It becomes us all to cease trusting to our own reasoning powers, when we have a "thus saith the Lord" to rely on. And as to your question "who could resist his power?" it seems in its connection very much akin to one asked in Rom. ix. 19: "Why doth God find fault, for who hath resisted his will?" That question was put into the mouth of one who objected to the doctrine of predestination, on the same grounds that you do, but you

may there find that Paul silenced the objection, by quoting from the Old Testament a passage asserting positively the sovereignty of Jehovah.

You assert as your belief that this doctrine of predestination would set aside the use of means. Permit me to say with all due respect for your age and talents, that you seem to me to judge differently from the apostle Paul. It was his lot as we find in the 27th chapter of Acts, to suffer shipwreck. The persons on board had given themselves up for lost, but Paul informed them that an angel of God had decreed to him that all of them should be saved. This was God's positive decree, then, concerning the matter; and we find that the apostle firmly credited the revelation. But did this belief cut the nerves of *his* acting? Did it prevent him from using the means requisite to ensure safety? Did he abuse the doctrine by saying—well, as I am sure of safety I shall give myself no farther trouble about the matter? Not at all, for he declared to the Centurian respecting the men who were going to flee, "except these abide in the ship ye cannot be saved." Some objectors to the doctrine of predestination would laugh at the apostle for his apparent inconsistency. They would say, did he not inform us that God had determined to save every one in the ship, and now he speaks of their death if any of them should flee away; what strange contradiction! Thus, my dear sir, does every man who trusts to his reasoning powers run foul of the truths taught by God's inspired servants. Paul credited God that every one of them should be saved. This was believing in God's decree. Paul, however, did not fail to use the means suited to their critical situation, and thus the decree was fulfilled, and yet the means of acting were not cut. I beseech you, consider with candour, whether your letter does not savour much more of John Wesley, than of the great apostle of the Gentiles.

The case of Joseph and his brethren teaches clearly that God foreordains events, and that man acts freely, and often wickedly, in bringing these very events to pass.

His brethren sold him into Egypt as a slave, which all will acknowledge was a great sin; and we know they told a wicked lie to their father to conceal their guilt. But what did Joseph afterwards say to them? "So now, *it was not you that sent me hither, but God.*"—"As for you, ye thought *evil* against me; but God meant it *unto good.*" Joseph's dreams

clearly evince that God previously determined that his family should be subject to him. His brethren understood the meaning of the dreams, and set about preventing their fulfilment; but behold the wisdom of God—his purposes were fulfilled by that very action which they calculated would prevent the *dreamer* from having rule over them.

Now sir, will you ask as many do—*How* can these things be? *How* can man be free in doing that which God has positively decreed? I answer, no man can tell *how* it is, or explain *the nature* of the connection, simply because God has not revealed it. The *facts* of the case are clearly revealed, and ought to be received *as facts*, without troubling ourselves about the *how*, and the *why*, and the *wherefore*, which are not revealed. When Paul says, "*God works all things after the counsel of his own will.*" I believe it, because it is revealed; and should consider any one presumptuous who would say, with these words before them, that any thing takes place which God does not work after the counsel of his own will. When God calls on the sinner to repent and believe the gospel, and sets motives before him to urge him to these duties, I am taught by this that the sinner is a free agent, and has all the faculties or powers of mind necessary to enable him to choose the good and refuse the evil. And I do not torture my mind by attempting to discover the link in the chain that unites these doctrines together. This is beyond my reach; but I can trust to the Lord to make all things plain hereafter, which are now obscure.

Much more might be written in illustration of this idea—viz: that *predestination*, and *man's free agency* are both clearly revealed in scripture; but the above must suffice. And permit me to remark, in conclusion, that it will be a happy day when all will be so humble as to receive the word of God just as it reads, in its plain common sense acceptation, without cavelling at apparent inconsistencies; and such we conceive to be the state of mind calculated to put an end to all bitter controversy. With persons of this disposition, a "thus saith the Lord" will have more weight in deciding an argument than a thousand of the most plausible reasons that can be furnished by any uninspired man on earth.

Wishing you happines in this world, and that which is to come, I subscribe myself

A BIBLE CHRISTIAN.

## REPLY TO THE BIBLE-CHRISTIAN.

We notice this anoymous piece, because it is written in a christian spirit, and is believed to be the production of a presbyterian preacher of some note in the world. The arguments are very common, but we believe the best that have been ever used on his side of the question.

We agree with the writer, that in the Bible are clearly revealed the doctrine of predestination, and also the doctrine of man's free agency. On the latter doctrine our opinions may be one; but on the former they are very dfferent indeed. For he endeavors to prove that "some of the worst actions performed by men have been fore-ordained of God, even the murder committed by *B* on his neighbor—yea more the murder of our Lord Jesus Christ by his enemies; and yet that the murderers acted freely and were justly guilty of the crime. Without wondering into the endless and dark mazes of speculation, we will at once attend to his scripture proof. 1 Acts ii. 23. "Him being delivered by the determinate counsel and foreknowledge of God ye have taken, and by wicked hands have crucified and slain." The first inquiry is, Who delivered Jesus? We answer without doubt, that it was Judas. Matt. xxvi. 14, 15. "Then one of the twelve, called Judas Iscarit, went unto the chief priests and said unto them, what will ye give me, and I will deliver him unto you?" Judas *delivered* or *betrayed* him, (for these words are translated from the same word *paradidomi* in the Greek) to the Jews. Matt. xxvi. 21. "Verily I say unto you, That one of you shall *betray* (or deliver) me." Mark xiv. 18. Luke xxii. Joh. xiii. 21. The Jews having taken him delivered him to Pilate. Joh. xviii. 35, 36. "Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: What hast thou done?" Acts iii. 18. Joh. xix. 10, 11. "Then saith Pilate unto him—Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above; therefore he that *delivered* me unto thee hath the greater sin." Pilate had no power, acting under the Roman law, to crucify Jesus, because the crime of which the Savior was accused was not cognizable according to that law. His power to crucify him was given him from a higher authority, viz: from the chief priests, acting under the law of God, for they falsly accuse him of

blasphemy, which crime subjected the offender to death. Comp. Lev. 24, 14–16 with Matt. 26, 65, 66. "Therefore said Jesus, He (Judas and the Jews) that delivered me unto thee, hath the greater sin." None can presume to think that God *delivered* or *betrayed* Jesus to Pilate; If he did, he is declared to have committed sin, and a sin greater than that committed by Pilate, who condemned him to be crucified! From these few remarks it is evident that Judas first delivered Jesus to the chief priests, and they delivered him into the hands of Pilate and the Gentiles.

2. This event was "by or according to the determinate counsel and foreknowledge of God." By this expression we understand, that Jesus was delivered, condemned and crucified according to prophecy before written. Luke xxii. 21, 22. "But behold the hand of him that betrayeth (*delivereth*) me is with me on the table. And truly the Son of man goeth as it was *determined*: but woe unto that man by whom he is betrayed (*delivered*)." Matthew and Mark say, "The Son of man goeth as it is *written* of him, but woe unto that man, by whom the Son of man is betrayed (*delivered*)." Matt. xxvi. 24. Mark xiv. 21. Here the word *determined* is explained to mean *written*, and it would be almost unnecessary to prove that this means *prophesied*. It was prophesied that Judas should betray or deliver him up. Ps. xli. 9. Acts i. 16. Joh. xiii. 18. And that it was prophesied that Jesus should be crusified, and slain, and that he should rise from the dead, is a truth every where taught in the New Testament. See Acts iii. 18—xiii. 27–29—xvii. 2, 3—xxvi. 22, 23, &c.— These events were all foreknown and predicted by God through his prophets. In the same manner we understand the other text, Acts iv. 27, 28. This determination you understand to be God's foreordination of this worst act of men. We have made it appear that it means that these things were done according to prophecy. Some of the best critics read these verses with a little transposition, thus: "For of a truth, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together against thy holy child Jesus, whom thou hast anointed to do whatsoever thy hand and thy counsel determined before to be done." This reading effectually removes the notion that God predestinated that Pilate, the Gentiles and Jews should kill the Savior, but that they rose up against the Savior, whom God had anointed to do his will, or execute his counsel in the

redemption of man. That this event, of the combination of the wicked against Jesus, was a prophecy, is evident from the two preceding verses. Yet our writer expounds it all as the predestinating decree of God, and imputes the sin, not to God, who decreed it, and executed the decree, but to those by whom he executed it.

We had said on this subject before, "Who could resist his power." The writer thinks this expression so much akin to that in Rom. ix. 19: "Why doth he find fault; for who hath resisted his will?" that he reasons on them as if they were the same. Surely he must see an infinite difference between them: He has power to make saints of rocks and trees; but he does not will it. He has power to create more worlds, countless more worlds; yet he does not will it. He has power to crush or annihilate creation at this moment; yet he has no will to do it. The predestination of God in Rom. ix. was according to his will; and who will assert that he predestinates or decrees any thing, but what he wills or chooses? Whatever he decrees he wills, and whatever he wills is right—there can be nothing wrong, since whatever comes to pass is decreed or foreordained by him, according to your Confession. In the same confession it is declared that God executes his own decrees, by ordering, directing and disposing all creatures, actions and things from the greatest unto the least. For illustration. You decree to murder your neighbor—You also decree to do the murder by your servant—you order your servant to do it; he hesitates; you direct him how and when to do it, he yet is reluctant; you then dispose him to do it, or you give your servant a disposition to do it by promises of reward, or by threats of punishment; he now does the horrid deed. Will any man judge you guiltless? Will not all condemn you?—

Our writer says, "It becomes us all to cease trusting to our own reasoning powers, when we have a "*thus saith the Lord* to rely on." O that he would set us the example!—gladly would we imitate it. Could we see a *thus saith the Lord*, that he hath foreordained every thing that cometh to pass, &c. we would humbly submit to the doctrine, and might labor with him to shew that man was free; though *governed*, *directed* and *disposed*, not barely *permitted*, but powerfully *bounded*, by almighty power. We might labor to reconcile these doctrines, but must labor in vain. The writer says, against this doctrine the natural mind seems to revolt. By

this we suppose he means, that the unregenerated mind revolts against it. Does he then think that all the Armenians, Methodists, and nine tenths, if not ninety-nine hundredths of Presbyterians, and Baptists, who reject this doctrine, are unregenerated?—and does he think that the Mahometans, Sceptics and Deists, with himself and a few others who receive this doctrine, are the regenerated only? We would humbly hope that he designed not this idea—we are persuaded he did not. Yet we are sorry he used the expression, especially when he observed afterwards, that our doctrine savors much more of John Wesley, than of the great apostle of the Gentiles.

The writer refers us to Acts xxvii. for proof that his views of predestination, and free agency are entirely consistent. The Lord in this case revealed to Paul his will or decree that not one of the ships company should be lost—Yet Paul said, "except these men abide in the ship they cannot be saved." How did Paul know this? Surely it was made known to him as a part of God's will or decree, which was that none of the company should be lost, on condition that they abode in the ship. Such, indeed are the decrees of God concerning his intelligent creatures; and such we think are in perfect accordance with free agency. Thus; David enquired of the Lord; "Will the men of Keilah deliver me up into his (Saul's) hand? Will Saul come down, as thy servant hath heard?—And the Lord said, He will come down—and they (the men of Keilah) will deliver thee up." 1 Sam. xxiii. 10–12. This we may call a decree, but it was on the condition that David remained in the city. For David left the city immediately; and Saul hearing of this halted his army and returned, nor did the men of Keilah deliver up David to him. Had David remained in Keilah, Saul would have come, and David would have been delivered up. So if the ships company had left the ship, they would have been lost. These decrees were conditional, and this condition depended on the free agency of man.

The case of Joseph is introduced by the writer in proof of his doctrine.—His brethren sold him into Egypt, and lied to their father respecting it. These were great crimes; yet Joseph says "So now it was not you that sent me hither, but God"—"As for you, ye thought evil against me, but God meant it unto good."—We see nothing of predestination, nor decrees in this whole passage. It barely states that God

sent Joseph into Egypt, and meant it for good.—Did God actually sell Joseph to those merchants? or had he any agency directly or indirectly in the commission of this crime? We think there are none, who would answer affirmatively. If he had no agency in the deed, how is it said, he did it? We answer; in the same sense, as he tempted David to sin in numbering Israel—in cutting off Job's property and children—in smiting and bruising the Son of God—in persecuting to death, or turning his hand upon, the little ones, the Lord's people, &c. These crimes none will dare to say were done by God immediately, nor by the means of another, *governed*, *directed*, and *disposed* to do them. In either case God must be the author of the sins, and how in justice can he charge them on his creatures, and punish them as guilty? In this sense we must view him as the author of every crime in his vast empire. We simply understand that God suffered these crimes to be done in his government, or did not actively interpose to prevent them. But he determined that all things should work together for good to them that loved him. So it was in this affair of Joseph—He and his father and brethren were blessed through the means of selling Joseph. This is the character of God's government, so comfortable to his saints in every age.

The writer adduces another text, "God works all things after the counsel of his own will." He considers it presumption in any one to say, with these words before him, that any thing takes place, which God does not work after the counsel of his own will. According to the writer's views, God not only decrees every thing, but does every thing, good or bad; men must be mere tools, or machines, moved to action by his invisible hand. How then can he judge or punish his creatures for crimes? How can he address them or deal with them as free agents? Can his character be as lovely and glorious as represented in his word? We grant that all God's works are right; but the works of men are not his works.

The writer with pleasure anticipates the happy day when all will be so humble as to receive the word of God just as it reads, in its plain, common-sense acceptation, without cavilling at apparent inconsistencies." This with what follows are noble sentiments! worthy of all acceptation! But if he thinks *his* doctrine of predestination will at that happy day be found so clearly read in the Bible, and that all the hum-

ble and none alse will see it there, we expect he will be disappointed. This doctrine with many others of a similar character will not at that day be read in that book. We cordially reciprocate the prayer of our unknown brother.

EDITOR.

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## REVIVALS.

The July No. of the Gospel Luminary gives us cheering accounts of revivals in many parts in the East. Opposition rages there as well as here against us as a people. In Kentucky large additions are continually made to the Church. To particularize would be unnecessary. It is sufficient to say that the churches were never in a more prosperous state.

In appears that the different sects have amalgated, and do systimatically direct their opposition against us every where. A brother in the state of Georgia thus writes to the Editor of the Gospel Luminary: "The opposition still continues. But in this theological contest, our opponents have been driven from the field by the testimony of the scripture. But they have renewed the attack upon a different plan; that is, not to reason, but to defame, reproach and slander us; calling us Arians, Socinians, Schismatics, Heretics, Deists, and the Revilers of Christ. This they do to prevent people from coming to hear us preach; yet many will hear for themselves, and say we preach the truth." Such are the weapons used against us here, and these are well known to be the most powerful in the possession of our opposers. We wonder at the temerity of the popular preachers of the day in their zealous, if not furious, declamation against us. One, in his public exhibitions, would rather his son should join a banditti of horse thieves or high way robbers, than to join us; because there would be hope of reformation in the first case, but none in the latter. There must and will be a reaction not long hence. These arguments will become too stale and disgusting to Bible readers to be received. The great object of the partizans seems to be this, to exclude us from the ranks of christians, and to convince the world that we have no good claim to the name or privilege of a christian. This is no novel plan, it was practised by the Jewish priests against the Savior. When arguments failed them, they endeavored to persuade the people that he had a devil—that he was a deceiver, &c. Let the people be once persuaded to believe that we are as

represented by the *orthodox*, they are then secure from our influence, and learn to despise and persecute us. This state of things will not long continue. Truth will prevail. Let us, my brethren, not be too sensitive, but labor to possess our souls in patience under all these trials. Beware of receiving that spirit which you see and condemn in others. Trust in God, and live the life of holiness and piety. Pray for them that despitefully use you and persecute you. Persecution never promoted truth, nor was ever used by truth for support or defence. EDITOR.

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## OBITUARY.

Died, July 21st, Elder CLEMENT NANCE, of Indiana. He had been a professor of the Christian religion fifty-two years, and a preacher of the gospel forty-six. The editor has been intimately acquainted with him at least 40 years, being his neighbor in Virginia, and can clearly say that his character as a christian has ever been irreproachable. He was a Methodist preacher, and continued such till he withdrew from that connexion with James O. Kelly and others, many years ago. He moved to this state near 30 years ago, and united with the Christian Church soon after its constitution in the West, and continued a useful and laborious preacher till he died. He has left a good testimony of his unwavering faith in Christ, and is now gone to receive the reward of his labors. In him the church has sustained a great loss, but we feel thankful that he has been lent us so long. May the Lord supply his place with one of his own choice!

Also, died, July 6th, Mrs. LUCINDA WILKINSON, wife of James G. Wilkinson, of Bolivar, Tenn: after a painful illness of three months. She was a pious member of the Methodist church, and a christian *indeed*. As the hour of dissolution approached, her confidence in the Lord increased, and her joy abounded. She died in the triumphs of faith and hope of a glorious resurrection, and a happy immortality. She left a husband and child to bear the great loss.

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## CONFERENCE MEETING.

Our yearly meeting in Conference will commence on Friday before the third Lord's day in September next, at Antioch, Bourbon county, Ky.

## ORIGIN OF EVIL.

The following anecdote, cited from Brandt, occurs in Jortin's Dissertations.

"Two of their (the Contra-remonstrants* of the synod of Dort) divines, elated with victory, insulted a poor fellow, who was a Remonstrant,* and said what are you thinking of, with that grave and woful face? I was thinking, gentlemen, said he, of a controverted question—who was the author of sin? Adam shifted it off from himself, and laid it to his wife. She laid it to the serpent. The serpent, who was then young and bashful, had not a word to say for himself; but afterwards, growing older, and more audacious, he went to the synod of Dort, and there he had the assurance to charge it upon God."

* The remonstrants were the Arminians—the Contra-remonstrants, Calvinists.

## NOTICE.

Now in press, and will shortly appear, a Discourse delivered at Carlisle, Ky. on the 4th of July last, on civil and religious liberty, by Elder John Rogers. We have examined the manuscript, and hesitate not to pronounce it the best production we have seen on this subject. We recommend it to the patronage of all who love civil and religious liberty. The pamphlet will contain 30 or 40 pages, and can be sold at 12 1-2 cents. Such as wish to have them will direct their orders with the money to Mr. N. L. FINNELL, P. M. at Georgetown, Ky. who will remit the pamphlets by mail. EDITOR.

Our 4th letter to a Presbyterian preacher, is deferred to our next No.

We are advised by some of our patrons, to cease, for a while, publishing any more communications on Church-Government. We have determined to receive the advice, as nothing new appears to be advanced. EDITOR.

## ERRATUM.

In Vol. 2nd page 190, line 35, Instead of *some of the Presbyterian members, &c.* Read, *one of the Presbyterian members, &c.* The error was not designed.

T. M. ALLEN.

# THE CHRISTIAN MESSENGER.

*BY BARTON W. STONE,*

AN ELDER IN THE CHURCH OF CHRIST.

*"Prove all things: hold fast that which is good."*—PAUL

VOL. II.] GEORGETOWN, KY. SEPT. 1828. [No. 11.


*From the Christian Advocate and Journal.*

## MURDER WILL OUT!

"Fear them not, therefore, for there is nothing *covered* that shall not be *revealed*, and *hid* that shall not be *known*.

"What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach ye on the house tops."

*Jesus Christ.*

*Mr. Editor*,—For some months it has been cautiously rumoured in my region of country, that one or more travelling agents have been itinerating through the land, calling together the ministers of the gospel in every city and neighbourhood, for the purpose of a secret conclave. It has been stated that at these conclaves, a certain SECRET of vast and paramount importance, has been entrusted to them under a solemn promise of secrecy for a specified time. This is all we common people, the vulgar herd, or swinish multitude, could learn of this matter, and not a little curiosity has been awakened among us, which, until lately, was not gratified.

But behold, a Morgan has been among them, or mayhap a bird has flown,—already the SECRET is on the four winds of heaven, and as many of your readers may be anxious to learn the true reason of the midnight deeds of these modern missionaries, so novel in their character, I send you the stupendous and appalling account of the whole matter, which I humbly conceive to be a conspiracy against the people's rights, which needs all the secrecy with which it has been enveloped; for when disclosed, it must be abhorred by every lover of civil and religious liberty.

Be it known then that for some months, one or more agents have been travelling through the United States, calling meetings of the clergy in every place, and after obtaining a promise of *secrecy*, entrusting them with the following propo

sition, as nearly as can be communicated by my imperfect though authentic information.

1. Let a "Central Society" be established, say at Boston, New-York, or Philadelphia, of a character both *political* and *religious*. The objects of this society are to raise a fund to be expended in printing books of all kinds, approved as orthodox, newspapers, &c. &c.

2. Let a press be established in every city and county in the United States, auxiliary to, and dependant upon the Central Society. By these means a tremendous engine may be brought to bear upon the whole country; for the books can be printed so cheap as to ruin all the book establishments in the nation, and the newspapers as well as the orthodox books may "be rendered so abundant as to force all others out of circulation."

3. The effect of these multiplied presses, and the monopoly they would occasion in politics and religion, being devoted to both subjects, are intended to establish and discipline a "Christian party in politics," which in a few years would bring "millions of electors into the field," whose "characters are formed" by the universal dominion of this "Central Society."

After submitting this sweeping proposition, the travelling agent modestly solicits pecuniary contributions from the reverend clergy assembled, to be employed in paying his travelling expenses. This game has been played in the east, north, and west, and probably at this moment the south is marshalling under the same religious and political conspiracy.

Now, Messrs. Editors, I disclaim any other views in bringing this combination to light, than a desire to warn my fellow Christians of their danger, lest they be overwhelmed in the fearful vortex which these modern Jusuites are preparing in the erection of what they will call a salutary "moral police." I would rejoice in any additional measures to promote the cause of God, and subserve the glories of Emmanuel's kingdom; and with all such efforts I might cheerfully unite heart and hand. But I conceive that this fearful negotiation, now in progress, is "carnal, sensual, and devlish." It is an attempt to make Christians,—but will only succeed in making hypocrites. It is a specious, plausible *union* of professing Christians against infidelity and vice; but it is no other than using "carnal weapons," instead of those which

are "mighty through God to the pulling down of the strong holds of Satan." It is in effect serving God and Mammon, an attempt to unite Christ and Belial, to identify the world and religion.

Christians, like their Master, have a "kingdom not of this world," and can have no amalgamation with carnal, selfish, or worldly views of aggrandizement, without suffering in their personal piety, and overthrowing the very corner stone of our holy religion.

The holy apostle would "know nothing among men save Jesus Christ and him crucified," because in this truth of God, there is an efficiency which must eventually triumph over error, and vice of every kind; for against "this rock the gates of hell shall not prevail."

It is true, infidelity is making rapid strides in our country, and immorality abounds it would seem unabashed and uncontrolled; but "why do the brethren rage and the people imagine a vain thing?" Are we to conclude hence, that true religion will not finally triumph?" "Oh ye of little faith, wherefore do ye doubt?" the "testimony of the Lord is sure." Let "the kings of the earth set themselves, and the rulers take counsel together, against the Lord and his Anointed." "He that sitteth in the heavens shall laugh, the Lord shall hold them in derision." It is enough that we as Christians, "grieved at the wickedness" of our modern Sodoms, meekly approach the throne of grace, and say, "O Lord, incline thine ear, and hear; open thine eyes, and see how thine enemies triumph." But let us never bring "strange fire" to the altar of Jehovah, lest the "fire go out from the Lord, and consume us," as it did Nahab and Abihu, the two sons of Aaron, for their sacrilegious presumption. Touch not the ark of the Lord with unhallowed hands. Let us renounce our sectarian efforts at monopoly, and disclaim all "national" or political combinations. Let it be our glory still to say, "As for us, we preach Christ crucified, to the Jews a stumbling block, to the Greeks foolishness; but to them that believe, Christ the power of God, and the wisdom of God."

A LAYMAN.

How the author of the above communication came to the knowledge of the secret combination on which he has animadverted so freely and justly, we cannot tell. That a plan similar to the above is in operation, we believe is known to many, most of whom were put in possession of it in a way

which does not permit them, consistently with their integrity as Christians, to make it known. We are no friends to secret associations of any sort, nor do we believe it possible long to conceal any plan, good or bad, for "whatsoever is spoken in the closet shall be proclaimed upon the house top."

We have only to say, if those who are engaged in the plan alluded to, find their views and motives misapprehended in the above communication, they shall have the use of our columns to set the matter in a fair point of light, provided a responsible name be given.—*Editor Adv. & Jour.*

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## LETTER IV.

### *TO ——— A PRESBYTERIAN PREACHER.*

*Dear Sir*,—According to promise I proceed to state the result of my re-examination of the doctrine of Trinity, and of the Son of God, as contained in my former writings.—From my youth my mind had strong objections against the *orthodox* notions of Trinity, and you well know that they remained when I was ordained among you; and so clear were my convictions of the error of those notions, that I refused to adopt and receive your confession of faith at my ordination. I am fully convinced of one fact, that there is no agreement among the orthodox themselves on the doctrine of trinity; and that many, who are reputed and received as orthodox trinitarians among you, are as far from believing the doctrine received by you, as I am. Of this you are fully convinced.

I do with my whole heart reject that system of trinity, received and advocated by many, who affirm that the Father, Son, and Holy Spirit, are not proper persons, but that they are *three modes, relations*, or *distinctions*, in which the one God exists. That is, The Father is not a proper person, or intelligent being, but he is a mode—a relation—or a distinction in deity. The Son is not an intelligent being or proper person, but is also another mode, relation or distinction in deity, &c. I yet think that such doctrine is not only foreign from revelation, but it destroys the very foundations of the righteous. For when it is so frequently declared that the Father sent the Son to be the Savior of the world, we must believe in accordance with this doctrine, that one mode or distinction sent another mode or distinction to be a Savior. A mode—an unintelligent distintion—a non-entity, sent by

another mode—another unintelligent distinction—another non-entity, to be a Savior!! On this principle the Deity, the divine nature or Divinity did not send, nor was sent; but the modes or distinctions only of the Divinity were sent and acted in sending. What then of Divinity was in this ideal Savior? For if the divinity or divine nature which is simple or uncompounded, did send, and was sent, then the whole deity, sent the whole deity, and was sent by the whole deity; the whole deity came down from heaven not to do the will of the whole deity, but the will of the whole deity that sent the whole deity—the whole deity, included in the distinctions of Father, Son, and Spirit, was born of a woman—became incarnate—suffered, died, ascended to heaven, and sat down at the right hand of the whole deity!! Can any sober man—a man not intoxicated with the wine of Babylon—Can any man, not inveloped in the covering of the man of sin, which covering is the mystery of iniquity—Can any man with unveiled face, believe these contradictions? We think it impossible. You, sir, I am persuaded, reject these visionary notions with equal abhorrence with myself, and view them infinitely foreign from truth. It is to deny the Father and the Son, which is the doctrine of Antichrist.

I also reject as unworthy of notice that system of Trinity, which affirms that the Father, Son and Spirit are three distinct beings, and together compose the one infinite Being, God; as the three judges of our supreme court compose one court—they are three distinct men but one court. This is preached by high toned orthodoxy in our country, which joins to anathematize and denounce all those who deny the trinity! This notion, though it destroys the unity and indivisibility of God, is believed to be the common faith of the less informed, who venture to attach any idea to the word *trinity*. They, not being sufficiently wise to see any difference between an intelligent *person*, and an intelligent *being*, of course when they hear of three persons in one God, receive the idea of three beings in one being. The more learned theologian affects to see a great difference between an intelligent person and an intelligent being; but he is certainly mistaken—he cannot understand himself, and consequently cannot be understood by another.

I am obliged, with the Bible in my hand, also to reject the commonly received, and *orthodox* notion of trinity, as that there are three persons in one God, and one God in three

persons. This proposition I cannot receive without attaching some idea to it. If it contains no idea it must certainly be an unprofitable doctrine. For of what use can a doctrine be which is unintelligible? Can the mind be rightly affected by such a doctrine? You, sir, acquainted with the philosophy of the human mind, are convinced that such doctrines cannot be of any profit whatever. To be profited by the doctrine I must enquire into its meaning, and have some understanding of it.

That there is bnt one God, is plain from the law and the gospel—so plain that all christians profess to receive it.—But that there are in this one God three distinct persons co-equal, co-eternal, aud co-essential, is a doctrine not so plain; because it is no where taught in the law nor in the gospel. I have diligently enquired into the definition of a *person*. Your doctors have not yet determined its signification. Their notions are as various as their faces; one affirming one thing, and another a different and opposite thing. The term *person*, must be taken in its proper sense as an intelligent being, or in its improper sense as an unintelligent being. If we take it in the proper sense, then three such persons must be three intelligent beings. To say then that the Father, Son and Spirit are three proper persons, is the same as to say that they are three intelligent beings, spirits or minds; and if each be equal, we have three equal, eternal, infinite and self-existent Gods. This is certainly the doctrine of tritheism, or polytheism revived, and stands in direct opposition to the revelation of one God. I am certain, sir, that you cannot receive this. Therefore you must reject with me the notion of three equal proper persons or intelligent beings in the one proper person, or infinite Being, God. Nor can I for a moment think that you hold that the three *persons* in the one God are to be taken in the improper sense as meaning, non-intelligent beings. If so, then you must believe that the Father, Son and Holy Spirit are three non-intelligent beings. We naturally ask, Can three non-intelligent Beings constitute one intelligent being without parts? Can such a being be a sufficient Savior? Is not this doctrine atheism in disguise? It surely is.

Is not the Creed, called improperly the Apostles' creed, much better than those, more improperly called *orthodox?* That simply states, "I believe in God, the Father Almighty, maker of heaven and earth, the sea and all that in them is—

and in Jesus Christ his only Son. born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried—rose again the third day from the dead, ascended into heaven and sat down at the right hand of God, from whence he will return to judge the quick and the dead—I believe in the Holy Ghost," &c. Here are simple facts stated, in which all christians are agreed. Here is no speculation, no mystery—all is plain. But the real apostolic creed I prefer. In opposition to the polytheism of the nations around, who had Lords many and Gods many, the apostle contrasts the christians' creed. "But with us, there is but one God, the Father, of whom are all things, and we in him—and one Lord Jesus Christ by whom are all things and we by him." Here every thing is plain—here is nothing to astound the human intellect—here is no mystery to involve us in everlasting doubt and uncertainty. The apostle does not say, With us there is but one God, the Son—nor but one God the Holy Spirit—nor but one God, the Father, Son and Holy Spirit. These expressions are never used in the Book of God. He simply says, "with us there is but one God, the Father," to the exclusion of every other as the only true God.

The Bible has long been examined and tortured to make it speak in favor of trinity, and to give arguments in its support. Nothing has been left untried from Genesis to the end of the revelation. Yet we believe not one genuine text has ever been exhibited to prove that three persons are one God, and one God is three persons, while every page of the Bible exhibits this glaring truth, that God is one.

The doctrine that Jesus Christ is the Son of the living God, and not the living God himself—that he existed a distinct intelligent being from the Father in heaven before creation, and by whom God created all things—that this being was sent into the world by the Father, not to do his own will, but the will of him that sent him—that he was made flesh and dwelt among us,—that he suffered, died and ascended up where he was before—This doctrine we cannot but believe, and do verily think that all the combined ingenuity and power of men will fail to destroy it. It stands invulnerable by their feeble shafts, and will stand or fall with the Bible.—This doctrine established destroys the doctrine of *orthodox* trinity. I fear, sir, the zeal manifested in defence of trinity is hurrying its advocates into the awful doctrine of

Antichrist, which denies the Father. and the Son. For if they be but one essence or being, the Father and Son are but two names or relations of one Being, spirit or mind; and if this be not the doctrine of Antichrist, it approximates so nigh that our feeble powers can never discriminate between them. We should be glad to know whether there is any difference between your views of trinity, and the pagan mythology of Diana. She had three names and but one being. In her various names she is represented as performing or executing different offices.

I did design to have written another letter on the worship due the Son of God, as Son. But a correspondent has prevented me by a communication sent me, which will be found in this number. I warn you, my friend. to beware of the spirit of systematizing and of speculating on divine subjects. It has already led many to doubt the propriety of worshiping the Son of God, and many in their great zeal denounce as idolaters all who worship the Son of God!—Yet strange indeed! in their hymns are commonly found worship ascribed to the Son, not as God, but to one that was born, suffered, died, rose from the dead, &c. My warning voice may not be heard; but I must speak, *whether you hear or forbear.*

You still persist in making your notions of trinity a term of christian communion—a doctrine of which you yourself are ignorant, seeing you acknowledge it an incomprehensible mystery—a doctrine of no profit, seeing the mind cannot be rightly affected with unintelligible language, and ideas—a doctrine involving so many difficulties, absurdities and contradictions—a doctrine so variously stated and received by its abettors—in fine a doctrine not taught in the scriptures. By what authority do you, sir, thus denounce from your fellowship and communion those who cannot subscribe your dogmas? By what authority do you and your fellow laborers, indiscriminately call us modern infidels, deists, &c. In this unhallowed work your party has taken the lead, and you the other parties are closely following in dealing out *pious* abuse against those who deserve better treatment. It becomes you to know your authority to be divine before you thus act—you are responsible to the Judge of all. I advise you to read often, and attentively our Lord's sermon on the mount; and conform yourself to its divine principles.

I rest assured, sir, that the fiery persecution now raging

against us, has no good effect in promoting piety, but the contrary. Your followers will not always be kept in the dark respecting us and our doctrine, though every effort is made to prejudice them against us, and to keep them from hearing us. They will be free, and will not forever remain under the control of the priesthood, so as to surrender their right of reading, hearing and judging for themselves. You already see this spirit awakened among you. May God increase it in every party? No sectarian can respond, Amen, to this petition, I know; for this being granted, sectarianism must fall. Because our opinions differ, you may think it strange that I yet own you as a brother beloved in the Lord. Though I view your notions erroneous, yet not so essentially wrong that I cannot acknowledge you a christian. May heaven's best blessings be yours. EDITOR.

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*For the Christian Messenger.*

## STRICTURES

*On a Sermon delivered by Mr.* N. H. HALL, *in Lexington, 1st Lord's day of July,* 1828.

On the 5th Lord's day of June, I thought it prudent to investigate the claims of Trinitarians for their supposed Trinity of three co equal persons in the Godhead; and to test it by the Bible, reason, and common sense. I the more cheerfully engaged in this investigation, because myself and the society with which I stand connected, had been represented in the most unfavourable light, and especially by the preachers who believed in three persons constituting the one God. My argument, therefore, may be considered as defensive; to attend to which, my duty to God, to the public, and to myself bound me.

On the Lord's day following, Mr. N. H. Hall, a Presbyterian preacher, thought proper to take the opposite side of the question, no doubt, to counteract the influence of my address on the Lord's day before. I suppose Mr. H. thought his sermon so good, that he determined it should appear in print. I am glad for one, that he has favoured the public with it; not because I believe he has proved a Trinity of persons in God; but because I believe his sermon is calculated to sustain my own views, and to show his own to be utterly untenable.

Mr. Hall attempts to show more learning, than I supposed he had ever acquired, for one of his principle arguments, he

derives from his knowledge of the Hebrew language. I would think it to be his duty, to teach his congregation the Hebrew, if it be necessary to refer to the Hebrew in order to know that a Trinity of persons exist in God.

I will on my part, without professing to have a knowledge of the Hebrew, state what men, as learned as he can possibly be in the Hebrew, say of his favourite word *Elohim*. By this name, Mr. Hall attempted to prove that God exists in three persons, because the word *Elohim* being of plural termination, yet is translated in the singular, *God*. How does he know that *Elohim* is in the plural, and not in the dual number? for the learned say, that the terminations are the same in each of these numbers in Hebrew. The term may then include but two persons, the Father and the Son.—Therefore when God said, "Let us make man after our image," it may be intended, that the Father spake to the Son; for we know that God created all things by Jesus Christ, and by his Son he made the worlds. But Mr. Hall will have it plural, and including the number three persons only. Let us then for argument's sake admit his conjecture, that the termination Elohim is plural and includes in it three persons. Let us try it on a few texts. Ps. 45 6, 7. "Thy throne, O God (Elohim) is forever and ever—thou lovest righteousness and hatest wickedness, therefore God, (Elohim) thy God (thy Elohim) hath anointed thee," &c. This is an address of the Father to the Son, as Paul declares, Heb. 1. 8. In this passage the Father is called *Elohim*, and therefore the Father is three persons, according to Mr. Hall. The Son is also called Elohim, and therefore the Son is three persons: and if the Holy Ghost be called *Elohim*, then there are three more persons. Thus in the Trinity we shall have a Trinity of *Trinities*, or a triple Trinity, including nine persons instead of three. Did Paul believe this? No: he was a better scholar, and better taught in divinity; for when he quotes the passage, he uses the singular number. Had the word *Elohim* included three persons, this inspired scholar would have known it, and could easily have expressed it in the Greek language in which he wrote. Had he believed the doctrine, and attached as much importance to it as modern teachers do, he certainly would not have neglected this argument, had it been correct.

The story of the converted Jew, which Mr. H. introduces in his sermon in favor of trinity, argues no great depth of

thought. The Jew said that *Elohim* was plural, and confirmed the doctrine of trinity. I ask, how did this Jew understand the Hebrew better than the Gentile? Did he believe this before he embraced christianity? or did he receive it afterwards? It is not uncommon for people to imbibe the notions of the party to which they attach themselves. This no doubt was the fact with regard to this Jew. But, sir, all the Jews on earth and all the Gentiles together could not make me believe any thing in direct opposition to the plain word of God. Was Moses called *Elohim*, a god to Pharaoh because he was constituted of three persons? Enough for the wise. They will forever after this, it is hoped, relinquish this argument in their attempts to support the doctrine of trinity.

Mr. Hall not contented with guessing at the meaning of the word *Elohim*, in order to make his trinity appear, proceeds to conjecture with increased confidence, when he comes to the pronoun *us*, from which he has actually brought out a trinity. Gen. 3. 22. "And the Lord God said, Behold the man has become as one of us." "One of us; that is, one of the trinity or Godhead," says Mr. H.

It will be recollected, that Mr. Hall was trying to prove three persons in one God. Had he not carried the notion of trinity with him into the pulpit, can any, for a moment, believe that he ever would have thought of it, from the passage he adduced? We have positive proof that God created all things by Jesus Christ, that he made the worlds by him; from this view, the Son must have been with the Father at the time the above expression was made; and consequently to a thinking mind, free from prejudice, all difficulty vanishes.

Besides, when inferential proof is adduced it should never be made to bear against positive testimony. This *rule* of interpretation every one will admit. Then, I would ask Mr. Hall, by what figure, or by what language, will he ever make it appear, that the singular pronouns *I*, *thou*, *thee*, *thy*, *he*, or *him*, will stand for a plural being or more persons than one? If he should fail in this, his trinity is gone, or rather never was. See Gen. 17. 1. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, *I* am the Almighty God; walk before *me*," &c.— In this, the pronoun *I*, stands for, or represents the Almighty God. Now, although Mr. H. attempts by guessing to make

a trinity of persons from the words *Elohim* and *us*; yet the pronoun *I*, standing for the same Almighty *Elohim*, forbids him positively from drawing any such conclusion. We can then account for the use of *us*, &c. but we can never account for the singular pronouns, standing for God, if more persons than one exist in him. The singular pronouns are so numerously applied to the Deity, it would be useless to attempt an enumeration of them; but the passages in which the plural terms are used at all, are very few

Several other passages Mr. Hall adduces in proof of his trinity, I think unworthy of notice;—they are too much like a drowning man catching at straws. Sitting down to write or standing up to address an audience with the Trinity in his head, he is led to believe he can see a trinity of three coequal, co-eternal persons every time God speaks. Who, for example, could ever have thought that the *breath* of a being is that being whose breath it is, and at the same time a distinct person from that being? See the following passage produced by Mr. Hall—Ps. 33. 6: "By the word of the Lord were the heavens made, and all the hosts of them by the *breath* of his mouth." "This *breath* (says Mr. H.) must mean the third person in the trinity." He adds, "When Christ communicated the Holy Ghost to his disciples, he *breathed* on them," that is, he breathed the third person of the trinity on them, according to Mr. Hall's logic. Any who can be convinced by such an argument, Mr. H. may easily control.

The baptismal form, is considered by Mr. Hall as good evidence for a trinity of three persons making one Supreme God. Matt. 38. 19: "Go ye, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Mr. Hall seems to have forgotten the preceding verse, where he may be informed, that all power in heaven and earth was given to the Son, and that in consequence of this power having been given, he authorized his disciples to baptize in his name. This passage therefore, proves that the Son was dependent on the Father. For if Jesus was the self-existent God, power never could have been given to him. There is not one word in the passage, of three persons constituting one God. This is the point in hand; and so long as Mr. H. fails to bring positive proof to this point, he has failed altogether. I contend that the trinity for which Mr. H. pleads never did, nor ever will

exist; and that it is contrary to both reason and the plain word of God. Look at a plain text, such as the following: 1 Cor. 8. 6. "But to us there is but *one God*, the *Father*, of whom are all things, and we in him; and *one Lord Jesus Christ*, by whom are all things, and we by him." I will venture to assert, that with all Mr. Hall's Hebrew, Latin, and Greek language, he can never explain this text in any other way, than to destroy his doctrine of three co-equal persons in God. The Father is here called positively the one God, and recognised as the fountain or source of all things; and the Lord Jesus Christ is added as an additional idea. This needs no comment.

Mr. Hall has made, not only such as do not believe in his trinity, infidels; but has put many of his trinitarian brethren in the same class. This must be owing to his being a little intoxicated with a party spirit—finding evidence somewhat scarce to support his tottering system, abused all who did not happen to see with himself, respecting 1 John 5. 7.—After enumerating several passages, and placing John 5. 7. last, he says:—"Infidelity has attempted to exclude this precious doctrine (trinity) from the word of truth, by casting out many parts of the scriptures, and this last quoted text particularly." Now it can be shewn beyond all doubt, that many of the most learned trinitarian critics of the last and present age, have rejected this text as spurious, among whom, are bishop Lowth, Archbishop Newcome, the bishop of Lincoln and Dr. Jortin. Griesback rejected the text as totally indefensible. Bishop Middleton and Mr. Wardlaw, consider it spurious. Even Luther would not have it. Dr. Clarke gives the most decisive evidence against it. Beza and Calvin did not allow that this text affords any argument for the trinity. I could increase the number were it necessary. You see that Mr. Hall asserts that infidelity has excluded this precious text from the word of truth; whereas, his own party, even his old Father Calvin, will not help his ungrateful son. If Calvin never had existed, Mr. Hall would probably not have been a Presbyterian. He might possibly have been numbered among those whom he now calls heretics. Calvin explains this text as I do, that it means one testimony, not one essence, nature or one God. McKnight explains this text the same way, i. e. one testimony. I suppose McKnight will be admitted to be as good a critic as Mr. Hall. The object of this passage was not to prove that

three co-eternal persons make one God, as any one may see by examining the context, but to prove that Jesus Christ is the Son of God; so that whether it be spurious or genuine, it will not answer the purpose of Mr. Hall to prove a trinity. The Father bore testimony in favor of his Son, when he spake from heaven, "This is my beloved son, hear ye him!!" The Son bore witness to the same fact; the Holy Ghost bore witness to the same, through and by the Apostles. So that they prove the simple fact, that Jesus is the Christ, the son of the living God. John 17. 22. "And the glory which thou gavest me, I have given *them*; that they might be *one*, even as we *are* one." Here the disciples of Christ were one, even as (i. e. in the same manner) Christ and his Father were *one*. Will Mr. Hall say that the disciples would be equal in consequence of this? Will he say they are one *being* because of this oneness? If not, why say, John v. 7, means one God or being, one essence, &c.? This cannot be answered, as I conceive, therefore I will leave this subject for the present.

Another argument which Mr. Hall thinks very conclusive, is the evidence which he uses of a trinity at the time of Christ's baptism. But Mr. Hall's own explanation has destroyed the idea of three persons making one God. For, says he, "as the blessed Jesus went up straitway out of the water after he was baptized, lo, the heavens were opened unto him, and he saw the Spirit of God (not God, but the spirit of God) descending like a dove, and lighting upon him, and lo, a voice from heaven, (the voice of the Father) saying, "this is my beloved Son, in whom I am well pleased." Now Mr. Hall in his parenthesis, says, that the spirit of God, which Jesus saw descending *was not God*, but the spirit of God.—This is contrary to his own faith, for says he, "Here are the three; the Father speaks from heaven, this is my beloved Son the Son ascends from the water, and sees the Holy Spirit descending; and the Holy Spirit lighted upon him, and anointed him with the Holy Ghost above his fellows."!!!—Error naturally tends to destroy itself. For although Mr. H. acknowledges the Holy Spirit to be one of three, yet he declares that the spirit is not God, and yet declares that this Spirit, which is not God, anointed Jesus with the Holy Ghost, in opposition to that passage which asserts, that "God anointed Jesus with the Holy Ghost." Acts x. 38.

This last passage of Mr. Hall's, when further examined,

will be found far short of proving a trinity of persons in God. For one of the three, (the Father) who was in heaven, spake to the Son, who was upon earth, and was himself the very being to whom he spake at the very time. This is Mr. Hall's own doctrine, otherwise he would divide the deity, which his confession forbids. But it is impossible that the Father should be that being to whom he spoke, and therefore the passage proves a distinct existence.

Now be it remembered, that Mr. Hall proposed proving a trinity of persons in the Godhead; his Confession of Faith binds him to do this: Because, in the unity of the Godhead, there be three persons, of one substance, power, and eternity; God the Father. God the Son, and God the Holy Ghost. Con. Faith, page 37. It hence follows, that unless Mr. Hall positively proves, by a plain text of Scripture, that three persons are in the Godhead, he fails altogether. Has he brought a single text to this point? I answer no. There is no man upon earth, who can explain three persons, so as not to include the idea of three beings or three Gods.

[*To be continued.*] THOMAS SMITH.

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*For the Christian Messenger.*

There is scarcely any thing more common among those who regard themselves the orthodox in our country, than to charge and accuse all those of "*Idolatry*," who worship the Lord Jesus Christ, as the Son of God, and first begotten of the Father,—and consequently not as the only true God.—As this charge is so exultingly made by our opposers and it being one of a very serious character, I propose submitting a few thoughts for publication in your work, with a view of making apparent the fallacy of such charge—confirming and establishing the humble follower of Jesus in the *truth*—and of exhibiting the plain and abundant authority there is for worshipping the Son of God, as a distinct being from the Father.

To understand the subject distinctly, it is necessary to enquire for the meaning of the word worship;—which evidently signifies *honor*, *respect*, or *reverence*, from an inferior to a superior—and in proportion to the degree of inequality or difference, is the degree of honor, respect, reverence or homage.

Keeping this in view, we understand that when Lot prostrated himself before the angels that appeared to him in Sodom, Gen. 19. 1. it was simply honoring them as God's messengers. Will any say that in doing so he was guilty

of *idolatry?* Again, when it is written, "*All the congregation of Israel blessed the Lord God of their Fathers, and bowed down their heads, and worshipped the Lord, and the King.*" 1 Chron. 29. 20. No more is understood than that the people of Israel intended to pay supreme reverence to the Almighty; and honor, (or as it is written worship,) David as a legitimate Sovereign, who under God, was swaying to divine approbation, the royal sceptre over the land of Judea. If the people of Judea could thus do homage to their King without committing idolatry; shall the charge be made with impunity againts those who honor the Son of God, the King of Kings, as the constituted Lord of all? Thus, when wives are commanded to *reverence* their husbands, Eph. 5. 33. no person can suppose them guilty of idolatry in fulfilling a plain bible precept. Without making other quotations in support of the signification of the term worship above given, we will only refer the reader to Josh. 5. 13, 24. and 2 Kings 2. 15. to show that in other parts of the Bible, as well as those just quoted, homage and reverence have been given to beings inferior to the Almighty. Having endeavored to learn the true signification of the word worship, and made a few quotations and references in support of it, we will next endeavor to examine the grounds and authority which exist for worshipping, honoring, or reverencing the Son of God.

Hear then the "*Wonderful Counsellor.*" "who spake as one having authority." His testimony surely no Christian will reject. "For the Father judgeth no man, but hath committed all judgment to the Son; That all men should *honor* the Son even as they honor the Father. He that *honoreth* not the *Son*, honoreth not the Father which sent him." Jno. 5. 22, 23. Here is evidently authority for *all men to honor the Son*, and in so doing they likewise honor the Father which sent him. While on the other hand, to withhold this homage from the Son, is likewise withholding it from his Father. Is not the above high authority in favor of the fact, that the Son is an object of worship distinct from the Father? And can any Christian believe that he will be guilty of idolatry in doing homage to the Son, with this plain precept before them, should there not be found one other passage to favor the idea in the Bible? Having thus found a warrant for *all men to honor the Son*, we will go to the next order of beings as we ascend the scale of cre-

ation, and see that the precept for angels to worship the Son is equally positive. "And again, when he bringeth in the first begotten into the world, he saith, and let all the angels of God *worship* him." Heb. 1. 6. The Almighty speaks—All the shining orders of angels are commanded to worship the first begotten. Would God command his creatures to do that, which would be idolatry? If it be not idolatry for angels to worship the Son, surely it cannot be for man, who was made a little lower than they, to imitate their pious example. If it be idolatry to honor the Son, I humbly ask who is to blame for it?—Is God, who specially commands, and requires all men to honor his Son; or the creature, who humbly obeys his God?

We will next introduce the testimony of that eminent apostle, who was chosen "*to open the eyes of the Gentiles*,"—"to turn them from the power of satan unto God." His business was not to inculcate idolatry—but to "turn" idolators from their dumb idols, to the service of the living and true God. He observes, "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2. 9–11. This is the manner in which this holy man would *turn* the people from their idolatrous worship, to the service of the true God. To worship God acceptably, every knee should bow to the Lord Jesus,—every tongue confess that Jesus Christ is Lord, and all this to the glory of his Father who made him Lord of all. Acts 2. 36. How analagous the teaching of Paul, to that of the Son of God himself!—Paul says, When we worship the Son it is to the glory of his Father: Jesus declares, all that honor the Son, honor the Father.—The reason given by the apostle, why all in heaven and earth should honor the Son, is that God has highly exalted him, and given him a name which is above every name,—Surely a good one it is!

That the Son is worshipped as a being distinct from the Father is evident from Rev. 1. 5. 6. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father, to him be glory and dominion forever and ever, Amen." Here the Son is evidently an object of worship, and it is equally co-

tain he is not the only true God. Again, Rev. 5. 9. "And they sung a new song, saying. Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto God kings and priests."—Again, verse 12, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—Again, verse 13, "Blessing, glory, honor, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." This worship is given by all in heaven, earth, and sea.—Is not the Son an object of worship as well as his Father?

In addition to the foregoing precepts, and commands, and the example of the redeemed in glory, we have also the example of the primitive christians, who in their day did, "in every place call upon the name of Jesus Christ, our Lord, both theirs and ours." 1 Cor. 1. 2. It was no disparagement to a christian in apostolic days, to respect and honor the Son of God; they were filled with joy and rejoicing to know that God had made his Son both Lord and Christ.—Many in those days had learned personally from him who "*spoke as man never spake*,"—"*that all men should honor the Son*."

How numerous are the instances recorded in the New Testament of Jesus being worshiped as the Son of God? And never on any occasion did he say to one, who thus honored him, it is idolatry.—How can this be accounted for, if it had been wrong?

When he calmed the raging tempest,—they who were in the boat worshiped him, "saying of a truth thou art the Son of God." Mat. 14. 33. How favourable an opportunity was this for Jesus to check this idolatrous spirit, if such it had been; but no intimation from him that it was wrong.—It was too much like the precious truth declared by Peter, when he said "*Thou art the Christ the Son of the living God*," to meet with any reproof from Jesus.—An extraordinary phenomenon once directed the wise men of the East, to the place where the Saviour was born; it was their glory to honor the "infant Redeemer."—He was adored and honored thro' all his ministry,—was worshiped after his resurrection from the dead,—was worshiped when ascending to glory,—was worshiped by his primitive followers—and to all eternity will receive blessing, glory, and honor, from all those who

are washed from their sins in his own blood, and stand around the throne, forever monuments of his redeeming grace.—Shall we then conclude that it is idolatry to worship Jesus Christ? Forever perish the impious thought.

In your next No. I will answer the objections, made against worshipping the Son of God. PHILIP.

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*For the Christian Messenger.*

JULY the 25th, 1828.—The second Conference of the Eastern District of the State of Indiana, met on the day and date above, at the house of Bro: F. Steinberger's, Bartholomew county.

Elders present; Jesse Hughes, Jno. Wright, Peter Wright, Henry Logan, Jesse Frazier, Beverly Vawter, Jas. Doudle, James Daugherty, William Tracy, Wm. P. Ritchie, Thomas Johnson, Joseph Ashley and Joseph Hatchitt. Unordained; Pliny Hatchitt, James M'Coy and Henry Leonard.

Letters of correspondence from several conferences and churches were read, which afforded much comfort and consolation to the brethren.

*Agreed* to send letters and messenger to two conferences: Whereupon, Elders John and Peter Wright and Pliny Hatchitt, are appointed to bear a letter of correspondence to the Christian Conference, on Buck creek, Harrison county, commencing the Friday before the second Lord's day in September next.—And that Elders Jesse Frazier and William P. Ritchie, bear a corresponding letter to the Christian Conference, to be held at Bloomington, Monroe county, commencing the Thursday preceding the second Lord's day in September next.

*It is unanimously Agreed*, That Pliny Hatchitt be set apart by the imposition of hands, to the office of an Elder in the Church of Christ, and that Elders John Wright, Henry Logan, Jesse Frazier and James Dougherty, be the Presbytery to set apart the said Pliny: and to-morrow morning he be ordained; which was accordingly done.

*It is Agreed*, That Bro: James M'Coy be licenced to preach the gospel, and that the Clerk make out a certificate for the same.

*Agreed*, That our next conference be held on Indian Kentucky, Jefferson county, Liberty Meeting-house, commencing the Thursday before the first Lord's day in Sept. 1829.

*Agreed unanimously*, That these minutes be published in the Christian Messenger. JESSE HUGHS, *P. Elder.*

*A Letter from Elder* J. HATCHITT *to the Editor, dated July 25th, 1828, Ia. Bartholomew county.*

BRO: STONE,—A few years ago a small church was planted in this neighborhood by that faithful servant of the Lord, Henry Logan. From the commencement until the present time, we have met with what is usual, great opposition from the different sectaries, but we still hope that we are alive to God. Some few have been lately called home, from sorrow, trouble and labor, to joy and reward. Lately, in an adjoining neighborhood, seventeen persons have united with us upon the gospel, among whom is a worthy Elder. These people have freely and voluntarily come out of Babylon. The Lord is with them, and I think more will come out. Our conference that is just past, has been to us a very interesting meeting. The Bros. Wrights, whose names you will see in the minutes, have been formerly denominated "Depending Baptists;" but lately have laid that name aside, and now call themselves "the Church of Christ." I judge there are six or eight Elders among them, and many churches. When we met in conference together, we could find nothing to separate us asunder.—In fine, we saw as nearly eye to eye as any company of Elders who have assembled in modern times—and then there was such a sweet spirit of love. I shall never forget this meeting. We abounded in brotherly love. We were almost as cautious of wounding one anothers feelings as if we had been in our father's own country. The preachers while preaching were often bathed in tears. They wept profusely over sinners, and over the deplorable state of the world, while those preachers who were hearers shed the sympathetic tear with the speaker. On Saturday Elder Joseph Berry from near Bloomington, appeared at the meeting. On Lord's day he addressed a large congregation from the Foundation of God. He did the subject great justice. When he was done I passed through the congregation and asked many of other denominations, "what think you of the doctrine you have heard?" The reply was, "truth, truth, truth." The fact is, the preacher won the hearts of the congregation. Babylon must fall,—she is falling. The Lord's people will come out of her, and are coming out of her. In this state, we are not doing that main business that you are doing in Kentucky; but we are not asleep. We further learn that J. & J. Gregg have united with us, but of this I cannot speak with absolute certainty. May our God

shake on, until only those things remain which cannot be shaken. If I had leisure I would write more, but I must close. However, I will say that I love God; I love to preach his word; I love his people; I love to hear and see sinners turning to the Lord. Pray for us—and may the Lord bless you.

JOSEPH HATCHITT.

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*Extract of a letter from Elder* J. E. CHURCH, *to the Editor.*

"NEW LISBON, O. July 26, 1828.

"With Elder Walter Scott I fell in company a few days ago, at Fairfield, O. He has made an unusual number of disciples the past year. His method and manner are somewhat novel to me; but in consequence of his extraordinary success in reforming mankind, I feel no disposition at present to pronounce him heretical. He seems to suppose the Apostolical Gospel to consist of the five following particulars, viz: faith, repentance, baptism for the remission of sins, the gift of the Holy Ghost, and eternal life. Thus you see he baptizes the subject previous to the remission of his sins, or the receiving of the Holy Spirit. I would like to have your views upon the subject, either through the medium of the Christian Messenger, or by a private letter. Br. Scott informs me that in almost every instance, his plan has produced the most salutary effects. He has baptized several hundred of late. I am now with him at his house, in this village, and expect to tarry with him a few days. He was appointed last year by the Mahoning Association of Baptists to travel, and the developement of those peculiar principles of his grew out of that appointment. His general principles correspond very nearly with those which are peculiar to the Christians You will please to send him the Christian Messenger, directed to this place. The Messenger still continues to bring many glad tidings from the south and west. I still feel bound to give it my feeble support. I am heartily glad to see the courage and fortitude you and many of the brethren appear to possess in the western country in attacking the popular forms and theories of the self-styled orthodox, and your dexterity in wresting the weapons of trinitarians and sectarians, out of their hands. May Almighty God enable you to persevere!

There is a passage of scripture to be found in Rev. XXII. 16.—"I am the root and the offspring of David, the bright and morning star," which is very frequently and confidently

brought forward to prove that Jesus Christ is both God and man. I would be happy to see an illustration of this passage in the Christian Messenger from your pen. Also one in the record of John's Gospel vi. 51.—"I am the living bread, which came down from heaven. If any man eat of this bread he shall live forever: and the bread that I will give him is my flesh, which I will give for the life of the world." This is urged by some to disprove the pre-existence of Christ, in consequence of that bread which is said to come down from heaven being said to be Christ's flesh.

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*Answers to Bro: Church's Remars.*

DEAR BRO:—You wish me to give my views on the manner of bro: Scott's baptizing the believing subjects prior to the remission of his sins, and of his receiving the Holy Spirit. I am sorry that I have not the back Nos. of the Messenger to send you, in which this subject is particularly treated. We have for some time since practised in this way throughout our country. Many of the most successful Baptists pursue the same course. I have no doubt but that it will become the universal practice, though vehemently opposed.

You also wish my views of Rev: 22. 16. "I. Jesus, am the root and the offspring of David; the bright and the morning star." Jesus is called the root of Jesse, and a rod out of the stem of Jesse, (which stem was David) and a branch out of his roots. Isaiah 11. 1–10. These expressions are equivalent to his being the Father and the Son of David. This proves that as the root and father of David he existed before him and was independent of him; but as the son of David he derived his existence from him. By the root the tree is supported, and receives all its life and nourishment from it. Severed from the root, the tree falls, withers and dies, having no support nor life in itself. In this sense Jesus is the root of all creation, of angels as well as men; "for God created all things by him, and by whom he made the worlds. All things not only exist by him, but also by him *consist*, i. e. stand together or are supported and upheld. As the tree derives its life from the root, so the root receives its life from the earth; for if the root be separated from the earth it dies with the tree. So Jesus is not the source of life, but the medium of communicating life to all, and to believers in particular who are represented as a tree united or ingrafted into him. For he says, "As the Father

hath life in himself, so hath he given to the Son to have life in himself."—Again says he "I live by the Father." Again says Paul, "Our life is hid with Christ in God." These and similar expressions convey the plain idea that the Father is the source of natural and spiritual life; and that Jesus, as the root in union with the Father, receives this life from him, and communicates it to believers in union with himself.—Thus God through the great Mediator gives life to us, and by him as the middle link unites us to himself. "I in them and thou in me that they all may be one in us.

Thus it appears plain, that Jesus the root of David existed before him; and that this person was not God supreme; for he was dependent on God for life, which was given him by the Father. If dependent, he was not self-existent nor eternal. He was the son of God, by whom God made David, and all things that are made, and therefore is he the root of David, and of all creation. Yet is he the offspring of David, as being born of Mary, who descended from the line of David. The Apostle clearly explains this point. Speaking of the pre-existent son by whom God made the worlds, he says, "Forasmuch as the children were partakers of flesh and blood, he also himself took part of the same, &c. Heb. II. He, the agent, existed prior to his acting in taking flesh and blood, such flesh and blood as the children had, subject to pain, temptation and death. This same person when coming into the world said to the Father, "Lo I come—a body hast thou prepared me, O God." He existed before the body did. Paul to the Rom. I. 3, says, "he was the seed of David *according to the flesh*, but declared to be the son of God with power *according to the spirit of holiness*." This spirit of holiness was the Son of God, that person who took flesh and blood, or was made flesh, and tabernacled amongst us. The Son of God, on earth, was a being consisting of a reasonable soul and a true body. The soul or spirit was the Son of God, the only begotten of the Father, the first begotten before all creation—the body was the seed of David, born of Mary; with which body the Son of God was united, and became the soul, the only soul of that body. United with this body, he is called the second man, the Lord from Heaven, Cor. XVI. Now we understand how he is the root and the offspring of David. Now we understand how he is David's Lord and David's Son.

You also wish my views of John VI, 51. The argument

drawn from this in opposition to the pre-existence of the Son of God, is new, and to me without weight. A better argument might be taken from it to prove the pre-existence of the body or flesh of the son of God—a doctrine received by none—and every where condemned in the Bible.

Your brother in the Lord, EDITOR.

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FAYETTE COUNTY, K. Sept. 3, 1828.

BR. STONE: Having been prevented, by the extreme illness of some of my family from meeting many of my engagements, for the last several weeks, I avail myself of the opportunity of informing such of my friends as have not been informed of the cause, that my presence has been necessary in attending to the sick members of my family, and so soon as *the Lord will*, I shall again take pleasure in mingling with them in the social worship of God. In haste, I will also observe, that since the date of my last letter, published in the June number, 8 have united with the church at Antioch, and I have immersed 9; at Union 9 have united, and 8 been immersed; at Paris, 7 have united, and 10 immersed; at Cynthiana 6 have united and 4 immersed. The above account embrace only such as have united within my knowledge, and I have immersed; but as I have been necessarily compelled to neglect several meetings, the number may be greater.

On the third Lord's day of July last, I attended, with several other brethren, a very comfortable meeting at Harrodsburg. The congregations were large, and attentive, and many of God's children from different societies surrounded the table of their common Lord and master; 11 united with the church during the meeting, one of whom was a member of the Presbyterian church; the prospect was truly flattering, and I do believe the cause of the Saviour is advancing in our land, far beyond the most sanguine anticipations of its friends. In my next I will be more particular, and give an account of our labors in other places not hitherto named. The principal object of this communication being to advise my friends of the reason why I have not met my appointments, and to assure them, that as far as I am able, I will with pleasure co-operate with them in promoting the cause of our Redeemer. Your Brother, TH: M. ALLEN.

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[We have received several communications which shall appear in our next.—EDITOR.]

# THE CHRISTIAN MESSENGER.

*BY BARTON W. STONE,*

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—PAUL

VOL. II.] GEORGETOWN, KY. OCT. 1828. [No. 12.


## A FEW REMARKS ON MR. STEELE'S SERMON ON BAPTISM—CONTINUED.

*NO. III.*

We have, in the two former numbers, considered Mr. Steele's indirect and direct proof for the church membership and baptism of sucking infants, and are well convinced that it is insufficient to establish those doctrines. We proceed to notice his other argument to establish the right of infant baptism, which is, "that baptism is significant of the same spiritual blessings to the Church of God now, as circumcision was to the Church of God in ancient times; and consequently the one has taken place of the other, by appointment of God himself." p. 18. That circumcision and baptism are significant of the same spiritual blessings, has been often asserted but never proved. Mr. S. has proved that circumcision signifies holiness of heart.—Dieut. xxx. 6. Rom. ii. 28, 29. But has he proved that baptism has ever this signfication? He has introduced as proof, John iii. 5; Acts i. 5; and 1 Cor. xii. 13: In not one of which texts does baptism signify holiness of heart. Baptism signifies the burial of Jesus Christ, and his resurrection from the dead; and is ordained as the means of the remission or the washing away of sin—of receiving the Holy Spirit, and of salvation. Did circumcision ever signify these things? and was circumcision ever ordained as the means of the remission of sins; of the receiving of the spirit; or of salvation from sin? It cannot be shewn; therefore baptism and circumcision are not significant of the same spiritual blessings. Their designs are vastly different, as will be shewn in the sequel.

We grant to Mr. Steele that circumcision is called a seal—once and but once is it so called. In Romans 4. it is said to be a seal of the righteousness of Abraham's faith, which

he had in circumcision. But where have we authority for calling it a seal of the righteousness of the faith of any other? —especially of an unbeliever, or of an infant incapable of believing unto righteousness? Infants once received the sign or mark of circumcision; but it was no seal of the righteousness of faith to them. As to baptism it is no where called a seal in the Bible. He introduces Col. II. 11. 12, in proof of his position. "Ye are circumcised with the circumcision made without hands, in putting off the body of sins of the flesh by the circumcision of Christ: Buried with him by baptism, wherein ye are also risen with him through the faith of the operation of God, who raised him from the dead." The apostle (says Mr. S.) evidently speaks of a spiritual circumcision, and a spiritual baptism—and identifies the two ordinances as to their spiritual signification," as a change from a death in sin to a life of holiness." If Mr. S. be correct, the mode of water baptism is settled to be *immersion*, or a *burial*, and not *pouring* or *sprinkling*. But of this hereafter. On the text in Col: and its correspondent passage in Rom. 6, we will make a few remarks.

I. What is the circumcision of Christ?

II. Is the circumcision of Christ the same as being buried with him by baptism?

1st. The circumcision of Christ is that made without hands —it is a spiritual work—it is holiness of heart, effected by Jesus Christ. But by what means is this work effected? It is answered by being buried with him in baptism: for this is the means ordained to this end. "He that believeth and is baptized shall be saved." "Repent and be baptized for the remission of sins and ye shall receive the gift of the Holy Ghost." Arise and be baptized and wash away your sins." "The like figure whereunto baptism doth now save us," &c.

2d. To the second query we will pay a little more attention, and shall take a view of Rom. 6, in which this subject is particularly treated. In chap. 5, the apostle had shewn that by the offence of the first Adam the condemnation to natural death was brought upon all mankind; and that by the obedience af the second Adam the justification from this condemnation to death, or a resurrection from the dead was brought upon all mankind. "By the disobedience of one many were made sinners; so by the obedience of one shall many be made righteous:" Or, "As in Adam all die, even

so in Christ shall all be made alive." He represents sin and grace as two reigning monarchs over the human family; sin reigns to death, and grace reigns to eternal life. In Chap. VI. 1. the apostle asks the question, "Shall we continue in sin that grace may abound? God forbid. For how shall we that *are dead to sin* live any longer therein?" How shall we love and serve that tyrant, which only reigns to kill us? *To be dead unto sin* is commonly explained to be spiritually dead. This cannot be true, for of this death the apostle was not speaking, nor does he once name it in the whole connexion. If spiritual death was intended, then did Christ also once die this death, "For in that he died, he died unto sin once," verse 10. Did he die a spiritual death *once*? Would not this imply that he had been previously alive to sin, that is, that he had been a sinner, but now had become dead to sin, or become holy? Will any affirm this? No. Therefore, *to be dead unto sin* does not mean to be spiritually dead to it. By the expression *dead to sin*, I understand, that all are naturally dead in the view of sin—all must die—"the body is dead because of sin"—Hence says the apostle, As Christ died unto sin *once*, so reckon ye also yourselves to be dead unto sin. Not that ye are now *really* dead, for you yet breathe and act, but you are doomed to die, and must shortly yield to the deadly dart of sin, as Jesus your head has done already; he died unto sin once, really submitted himself a victim of death to the deadly power of sin. Therefore, RECKON yourselves to be dead unto sin, but alive unto God—that is, RECKON yourselves as *alive from the dead*, or risen from the dead. That this is the meaning of the expression *alive unto God*, is evident from the whole connexion. vs. 8. "Now if we be dead with Christ we believe that we shall also live with him. Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once, but in that he liveth, he liveth unto God. Likewise RECKON ye, also yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord." Nothing can be plainer than this doctrine, that as Christ the head died and rose again from the dead to immortality and eternal life, or to die no more; so believers, his members, must die, and rise again to eternal life and immortality, to die no more. Paul represents believers as in Christ, the second Adam, or head, they are as members of his body

As he, the head, was crucified, dead, buried, and risen again to immortality; so believers, united with him, are viewed as crucified with him—dead with him—buried with him—and risen with him from the dead. In this sense all the children of the first Adam are reckoned dead with him, the natural head.

These precious truths are brought to view or represented by the figure of water baptism; for this, immersion, represents our burial with him, the head, and our resurrestion from the dead with him. Burial presupposes death. Hence says Paul, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death. Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so also we should walk in newless of life," or according to McKnight, "even so we also shall walk in a new life," meaning the new life in the resurrection, as is evident from the next verse: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." By baptism the believer becomes a member of Christ's body, puts on his name, or enters into his kingdom—he is baptized *into* Jesus Christ, and so becomes united with him—*baptized into his death*—not a spiritual death, for this death we have shewn before, Christ never died, unless he had been once alive in sin—*baptized into his death*, that is, every believer who is immersed should view that as Jesus was dead, and buried and rose again, so he shall as certainly die and be buried and rise again. He should after his baptism RECKON himself as dead, buried and risen with Christ; and consequently free from the reign or dominion of sin; because sin's reign ends at death with the believer. They may therefore RECKON themselves also as free from sin's power and dominion forever.

This same truth the apostle represents by another figure: "For if we have been planted together in the likeness of his death," &c. Planting always implies a covering over. The Savior once said, with reference to his death, burial and resurrection, "except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." We, united with him, the head, are planted, covered over with him in water, in the likeness of his death and burial, and when we rise from the water it is in the likeness of of his resurrection.

We are now prepared to understand Col. II. 12. "Buried with him in baptism, wherein ye are also risen with him, through the faith of the operation of God, who hath raised him from the dead; and you—hath he quickened together with him." Mr. S. understands this *burial and resurrection in baptism*, as a spiritual baptism, the same as the circumcision made without hands, a deliverance from spiritual death in sin, and a resurrection to a life of holiness on earth. Surely he has not duly considered the awful consequences of his doctrine. For in the same sense that we are buried and risen, so was Christ Jesus our head. If our burial and resurrection mean, what Mr. S. says they do, p. 20. "that work of the Holy Spirit by which the sinner is changed from a death in sin to a life of holiness," it will follow that this same work was wrought in Christ, and therefore he must have heen a sinner, as we are, and experienced the new-birth, as others do; for it is said we are buried *with him*, risen *with him*, and quickened together *with him*. If one be spiritual, all are spiritual.

How can helpless infants be said to be spiritually *buried* and spiritually *risen* with Christ through faith in the operation of God in raising Christ from the dead, when they are incapable of believing or understanding this work of God? It is said by Mr. S. that circumcision required faith in the subject, and yet was applied to infants. p. 19. That faith, in every instance, was necessary in order to circumcision is destitute of proof, bible proof. The text introduced by Mr. S. (Rom. IV. 11.) we have before shewn to be entirely irrelevant, and must, we think, appear so to every unprejudiced mind.

As to proselyte baptism among the Jews, introduced by Mr. S., it can be viewed as nothing more than a human institution. We have no disposition to examine the controverted question, whether it existed before or after the Christian era. The pædo-baptist doctors have long been divided on the question In vain we appeal to human institutions to find out the mind of God respecting any doctrine. Equally vain is it to appeal to the Fathers of the first centuries. Such contradictory evidence is produced from them on many points in theology, that we should ever be in doubt *what is truth*, by attending to them. If the Bible fails to establish any doctrine, that doctrine should be honestly relinquished.

We feel as warm affections for our children as others, and feel the obligation as sacred to bring them up in the nurture, fear and admonition of the Lord; but we cannot, without a divine warrant, force them into the Church of God, under the New constitution.

I will here introduce an appropriate remark of Mr. S. p. 13 "Suppose a foreigner should arrive in the State of Kentucky, and have a desire to become a citizen; what would be the correct course for him to pursue, in order to ascertain the qualifications necessary for this privilege? Would he not at once refer to the constitution of the state?"—Certainly, we think, this would be the correct course. But we ask, would he refer to the old or new constitution of Kentucky? Certainly to the new; for the old one is set aside by the adoption of the new one. This is the correct course in order to ascertain the qualifications of citizenship in the kingdom of Christ, not referring to the old constitution, but to the new one, formed by Christ our King and law giver. Let a foreigner, not prepossessed by the opinions of any, read the new constitution or testament, would he ever imagine that any others besides believers were baptized and admitted into the kingdom? He would read the commission given by Christ to his apostles, Mar. xvi. 16. "Go ye into all the world and preach the gospel to every creature. He *that believeth* and is baptized shall be saved, and he that believeth not shall be damned." He would read the Acts of the Apostles, and find that "they who gladly received his word were baptized, and the same day there were added unto them about 3000 souls, who continued steadfastly in the Apostles' doctrine," &c. Acts ii. 41.—"And when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women. Acts viii. 12. So the Eunuch believed and was baptized—So the Jailor, Lydia, Crispus, &c. all believed and were baptized. Of all the instances of baptism and of admission into the Church, this foreigner would not find a sucking infant among them, nor a hint of its right to this ordinance, or to church membership. These are learned from the old constitution, which is superseded by the new. EDITOR.

[TO BE CONTINUED.]

*For the Christian Messenger.*

## THE COMMUNION OF CHRISTIANS AT THE LORD'S TABLE—No. I.

I am about to approach a subject, which I am aware, has divided great and good men, and which I readily admit is attended with greater difficulties than many imagine. That the Baptists and Pædo-baptists have both plausible reasons to offer in support of their views upon the subject, must be allowed. Conscious, therefore, of the difficulty of this question, and equally sensible of my own deficiences in point of capability to investigate it, I approach it with some degree of diffidence and hesitancy. I trust, however, I have some things to present upon the subject not entirely unworthy the attention of the christian reader: I shall therefore proceed to the point in hand. The question to be determined is simply this: Who have a divine right to partake of the Lord's Supper? The Pædo-baptists answer, "All the evangelical sects." But the Baptists respond, "Not so: none have a right there but the 'United Baptists.'" At least thus speaks their practice. These two opinions, now stated, form, it is believed, the two extremes upon this subject, which, I conceive, all christians would do well to avoid. I therefore take a medium where I believe the truth lies. I cannot go the whole length with the Pædo-baptists, in their plan of communion, because I have too much reason to believe, they convert this interesting ordinance of the Lord's house into a sectarian engine. They do not invite their sectarian neighbors to break bread with them, we fear, because of the christian love and good feelings they have for them; for much of these, as sects, it is impossible in the nature of things they should feel for each other, while standing as they do, upon different human creeds, and divided by different party names and opposing interests. But they invite them with a hope of increasing their popularity, and finally of gaining their sectarian brethren over to their creed. For, each bigoted sect looks forward to the time when their human creed shall triumph over every other, and all other sects be swallowed up in their own. If not, why cleave to their human systems? Notwithstanding, therefore, they all pray for the downfall of the kingdom of Antichrist, for the destruction of partyism, and the restoration of primitive order and simplicity in the Church of Christ; yet living and acting as they do, the import of their prayers, interpreted by

their conduct (a certain index to the sentiments of the heart) is substantially this: "O Lord, our creed contains the truth, the whole truth, and nothing but the truth;—we beseech thee, therefore, convert our neighbors and the world to our sect." Now it must be manifest that while such is the conduct of the sects, they are opposing the reign of the Messiah; they are fighting against his holy prayer for the union of his disciples through the word of truth;—and that their *free communion*, under such circumstances, is inconsistent, is a mere sectarian engine. For, what can it avail? This is the question. Should it even bring about the object in view, viz: the union of all the sects in one, it would have accomplished a most undesirable object; it would have effected a state of things which every christian should deprecate as one of the greatest calamities that could befall us. For, most assuredly it would not be that state of things, that union, for which the Saviour prayed; and therefore not permanent. What has our observation, in relation to such sectarian communions, taught us, upon this subject? Why, it has taught us clearly, that they produce no good effect. For many years we have witnessed the momentary friendships and inter-communions that have taken place among the sects, but as often have we seen them pass off, and sometimes end in more settled opposition and enmity than ever existed before! But whence this melancholy result? For there must be a cause. We answer, from the stubborn fact, that the sects are composed of jarring elements. As naturally, therefore, and as certainly, are strife, envy and contention connected with their very constitution, as an effect is connected with its cause. And just as soon may we expect to see a permanent union between light and darkness, between Christ and Belial, as between the different sects, while they cleave to their sectarian names and their human creeds. For these form the very core of the moral disorder which afflict and agitate them. All their momentary friendship, therefore, and attemps at free communion, must be looked upon as sectarian schemes; and are, to say the least of them, a healing of the hurt of the daughter of the people slightly, "saying peace, peace, when there is no peace; when God has not spoken peace."—It may be proper here to remark, once for all, to prevent misapprehension, that I rejoice to believe, there are thousands in the different sects, whose eyes have been opened to the evils of partyism, who,

from their hearts, deplore the sad state of things which exists in the church, and who are doing all in their power to restore peace, life and health to the mangled body of the dear Redeemer, which, alas! is bleeding freely at every pore. To such the remarks above made, do not, nor are they intended to apply. But they are intended to apply to the sects in their general characters as sects.—To return to the subject before us. For the reasons already given, I cannot go with the Pædo-baptists in their plan of communion. But I have another objection to their plan, which is this: They convert, or attempt to convert sectarianism into Christianity. Now, whether they do this designedly or not, we pretend not to determine. nor does it affect my argument which way soever you view it: for the consequence is the same in either case. But that such is the fact, we prove from the following considerations, viz: The Methodists will invite the Baptists and Presbyterians and all who are orthodox, to commune with them, and the Presbyterians, in turn, will invite the Baptists, and the Methodists, and all who are sound in the faith to come to their table; and thus they mutually acknowledge each other, in their sectarian characters, as churches of Jesus Christ!! What! has Jesus Christ a Presbyterian church, a Baptist church, an Episcopalian church, &c. &c. all rallying around different standards, and built upon different human foundations and influenced by different and sometimes opposing interests! And is Christ thus divided against himself! And do the scriptures recognise the existence of such sects!! Yet the Pædo-baptists, in their plan of free communion acknowledge all this!! I cannot, therefore, go with them.

If it would not be thought invidious in us (though we do most solemnly disclaim every such feeling) we would be tempted to draw a comparison between the conduct of the supporters of the various religions in the Roman Empire. at the time of the introduction of christianity into that Empire; and that of the sects, especially the Pædo-baptist sects of the present day.

1. "The Romans gave an unlimited toleration to all Religions, which had nothing in their tenets, dangerous to the commonwealth." Thus, they were disposed to support all religions which supported them: for religion, with them, seems to have been a matter of mere human policy. To the different sects. They are willing to give an unlimited tole-

ration to all those, who maintain the same fundamental principles of sectarianism. They will acknowledge the orthodoxy of all such, set down with them at the Lord's table; and thus give a kind of mutual support to each other, as a matter of sectarian policy.

2. But it is a stubborn fact which none will deny, that, while the Romans tolerated all other religions, they were most violent and unanimous in their opposition to the christian religion, though incomparably better, as all might see, than any other.

But what could have been the reason of this strange procedure on the part of the Romans? It was simply and manifestly this: All other religions in the Empire were substantially the same. But the christian religion sternly frowned upon them all, and aimed a death blow at their very roots. "They (the christians) dared to ridicule the absurdities of the Pagan superstition, and they were ardent and assiduous in gaining proselytes to the truth. Nor did they only attack the religion of Rome, but also all the different shapes and forms under which superstition appeared in the various countries where they exercised their ministry." Hence they were universally and violently opposed.

Now in tracing out the comparison, we remark, it is also a fact, that while the different sects tolerate each other, they are violent and unanimous in their opposition to all those who are pleading for the transcendent glory and excellency of the Bible, as the only authoritative rule of faith and practice. Now, we ask, what can be the reason of this? We answer, it is in this case equally obvious as in the other. The religions of the sects are substantially the same; they are based upon the same fundamental principles. But the religion of the Bible, equally opposed to all sectarianism, threatens the destruction of every sect. Nor do the friends of this Bible religion hesitate to expose, to public view, the anti-christian character, and dangerous tendency of all sectarian systems. They are ardent and assiduous in gaining converts to the truth. They follow sectarianism in all its various windings, and in all its attempts to hide its deformity and conceal its real objects, under fair pretences and pretty appearances. Hence the violent and universal opposition that rages against them. Hence the fact, that the sects form alliances and enter into combinations to crush the sons of religious liberty, and the cause of religious freedom as common enemies.

3. Another circumstance that brought the christian cause into contempt among the Romans was this: the simplicity of christian-worship and manners. They had no pompous ceremonies, nor outward circumstances of grandeur and glory connected with their religion, "and this was sufficient to bring upon them the reproaches of an ignorant multitude, who imagined that there could be no religion without these." So the cause of Bible christianity, and those who support it in the present day. Their manners and worship are simple. They have no pompous ceremonies, but little popularity, learning, wealth or power to aid their cause. In a word, they have scarcely any of those attractions which make a religion fashionable and pleasing to the world, and induce thousands, we fear, to embrace it as better suited to promote their interests here, than hereafter. Hence, those who have christian courage, fortitude and piety enough to stand up and oppose the desolating tide of popular and and fashionable religion, are every where (like the ancient christians) spoken against.

4. But once more: "The public worship of such an immense number of deities (among the Romans) was a source of subsistence, and even of riches to the whole rabble of priests and augurs, and also of a multitude of merchants and artists. And as the progress of the gospel threatened the ruin of this religious traffic, and the profits it produced, this raised up new enemies to the christians, and armed the rage of mercenary superstition against their lives and their cause. To accomplish more speedily the ruin of the christians, they loaded them with the most opprobrious calumnies, which were too easily received as truth by the credulous and unthinking multitude, among whom they were dispersed with the utmost industry."

So the popular sects and those whom they oppose. Ah! what thousands have wealth and honor flowing unto them in abundance, from the fact of their having embraced, and being engaged to support the popular systems of the day! And as the progress of the cause of Bible religion threatens the destruction of this religious traffic, and the profits it produces, they attack with the greatest virulence and bitterness those who oppose their human schemes, loading them with the most opprobrious epithets, as *heretics*, *deceivers*, *enemies of religion*, *wolves in sheep's clothing*, *Infidels*, &c. &c. Such are the best weapons they have to employ in defence of their cause, and against their opponents. TIMOTHY.

## No. II—OF THE WORSHIP OF THE SON OF GOD

(CONCLUDED.)

Isaiah XLII. 8. is urged by our opposers, as an objection why the Son should not be honored as a being distinct from the Father, "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images." This text has always, I believe, by Trinity-worshipers, been urged to prove that God never intended his glory for any other being than himself. Whether such a conclusion be correct, will be better ascertained by attending to the connexion. From the paragraph we learn that God was speaking of his Son, whom he had called in righteousness, whom he would keep, and give for a covenant of the people, a light to the Gentiles—who should open the blind eyes, bring out the prisoners, &c., and then he observes, "my glory will I not give to another," viz. to no other than the Son of God, the being of whom the Father was just before speaking, of giving for a covenant of the people, &c. From an impartial attention to the whole passage it will be evident, that this is the obvious meaning of it. For the satisfaction of the reader we will here insert it: Isaiah XLII. 5–9. "Thus saith God the Lord, he that created the heavens and stretched them out, he that spread forth the earth, and that which cometh out of it, he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have *called thee* in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant to the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house: I am the Lord, that is my name; and my glory will I not give to another, neither my praise to graven images." Was not God in the above passage speaking of his Son, whom he had called, would give for a covenant to the people, a light to the Gentiles; who would open the blind eyes, &c., and does not Jesus himself declare, that "*the spirit* of the Lord was upon him," that God had anointed him "to preach deliverance to the captives, and recovering of sight to the blind"? Had not the Father then given his spirit, *glory*, and fulness to his son Jesus, and "not to another"?

As this, however, is an important point, and lest there should be a remaining doubt, we shall adduce positive evidence to shew that the above is the plain meaning of

the passage. The apostle Peter in his address at the Temple, after he had healed the lame man, is positive upon the subject: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath *glorified* his Son Jesus, whom ye delivered up, and denied in the presence of Pilate," &c. Acts III. 13. Hear this same apostle again, who is equally clear and conclusive: "Who by him (Jesus) do believe in God, that raised him up from the dead, and gave him *glory;* that your faith and hope might be in God." 1 Peter I. 21. Do not the foregoing passages confirm the view we have given above, and satisfactorily shew that God had given the Lord Jesus *glory?* And it was to this effect that the Savior in solemn prayer to the Almighty, says, "And now, O Father, *glorify* thou me with thine own self, with the *glory* which I had with thee before the world was." Jno. XVII. 5. From the scriptures we are informed that it was not in vain that the Lord Jesus supplicated his heavenly Father; for it is declared that "he (Jesus) received from God the Father, honor and *glory*, when there came such a voice to him from the excellent glory, "This is my beloved son, in whom I am well pleased." 2. Peter, I. 17. And to this plain declaration of the Apostle, agrees the language of the Savior in his address to God, "And the *glory* which thou gavest me I have given them: that they may be one even as we are one."—John XVII. 22. And again he adds in the 24th verse, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my *glory, which thou hast given me;* for thou lovedst me before the foundation of the world." Here then we have it plainly declared that God *glorified* his Son Jesus—gave him glory; that Jesus did receive honor and *glory* from his Father; for this *glory* he prayed and then declares himself that God gave him *glory*. Is not then the declaration true that God has not given his glory to "*another*," but to the Savior. Surely that man who would, with the above scriptures before him, say that God had not given Jesus Christ *glory*, must be filled with vain conceit, poisoned by bigotry, and warped by prejudice.

Again, say our opposers, it is written, "Thou shalt worship the Lord thy God, and him only shall thou serve."—Matt. IV, 10; Luke IV, 8. God at various time in the old Testament, with a view not only of restraining the people, who were prone to depart from him, from committing "*idolatry;*" but also of impressing truth upon their minds, did

prohibit the worship of idols, false gods, or graven images; and that they should worship but one only living and true God; which heavenly truth is binding under the reign of Messiah.

But all this amounts to no prohibition under the dispensation of *grace*, to honor the son of God, as the Saviour, exalted Prince, and constituted Lord of all; for Jesus Christ is neither a false God, idol, nor graven image;—but the first begotten of the Father, the image of the invisible God;—a being whom *all* the angels of glory are commanded by the Father to worship;—a being that *all men* are required to honor; and in so doing they honor his Father also. It is a fact, I presume, admitted by all, that the worship of God has been materially variant under the Patriarchal, Jewish, and Christian ages of the world; and that form of worship which was acceptable to God in the days of Abraham, or David, would not under the Messiah be acceptable to him. As an evidence of the fact, there is not one sect of Christians that worship God as a Jew did, without Jesus as a mediator.—Thus we find, that Melchesidec could worship God acceptably without circumcision or the passover; that the Jews could worship God without baptism, or the Lord's supper:—But certainly no person who professes to believe in Jesus and the ordinances of his house, would pretend to say a Christian could do so now. But to worship in spirit and in truth, in the gospel age, you must honor the Son—bow to Jesus,—confess him Lord, to the glory of his Father, &c.

We profess to worship, honor, and serve *supremely* but one only living and true God. Yet next to him, and by his special command we honor his first begotten Son, and for this, any one who will examine the simple import of the foregoing scriptures, will at once discover that there is abundant authority. And while we are honoring the Lord Jesus, we certainly are, if there be any meaning attached to the scriptures, likewise honoring the Father also; for declares the Savior, "he that honoreth the Son, honoreth the Father that sent him." Moses declared that God would in the latter days raise up a prophet, whom we should hear in all things; and God himself, after the fulness of times had come, did audibly announce, "this is my beloved Son, *hear ye him.*" Now then attend to the Saviour, as God has required, and will he not in so many plain words tell you, *that all men should honor him;* and will you not believe it is acceptable to God, seeing

that by thus acting you thereby worship him also? But while we *worship*, and *serve*, supremely, the Lord God; who never did suffer, die, nor shed his blood—we next to him, adore the Lamb of God, who suffered and died on Calvary, who was raised from the dead by the glory of the Father, who redeemed and washed us from our sins in his own blood —made us kings and priests unto our God and his Father, to whom be glory and dominion forever; and in thus fulfilling the plain precepts of Heaven, in giving glory and honor to the Lamb, in whom it has pleased the Father "*all fullness should dwell*;" let it be remembered we do not bow to a false God, idol, nor graven image; nor to a third part of Deity; neither to an ideal second person in the supposed Trinity; but the first begotten of the Father, God's own Son, the one to whom the Father has given all power in heaven and earth, and who will reign until his enemies are made his footstool. Neither is it deemed necessary for us, who supremely honor the Father, and next to him, his only Son, to commit *idolatry* in worshiping a *triune Being*, or a *trinity*, for which there is neither Bible precept nor example. If there is, let our opposers do as we have done, refer to chapter and verse.

Is it not impious for vain man, to oppose the authority of heaven, and affirm that God has not required men nor angels to worship and honor his son, as a being distinct from himself?—when he has exalted him to his right hand; made him head over all things to the church; when angels, authorities and powers, are made subject unto him;—when the Almighty has commanded angels to worship, and all men to honor him? The precept that "*every knee should bow to Jesus*," is binding on all, notwithstanding some have the wickedness to rebel, yet the refusal of presumptious man, "who may *oppose*, or exalt himself above all that is called God," will not vitiate the law of him *whose ways are not mans ways*.

Christian reader, examine with impartiality and attention, the plain precepts given you in that precious book, *that came not by the will of man;* and while you learn of him, *who is meek and lowly in heart*, are you not taught to have your affections *supremely* placed upon the God of all grace, the God and Father of our Lord Jesus Christ, and next to him, to respect his only Son, who came down from heaven to die that you might live, who shed his blood to wash away your sins, redeem you from woe, ransom you from the grave, and

take you to an inheritance that fadeth not away? Surely you will not only regard it a duty, but esteem it an inestimable privilege to honor that holy being who has done so much for you, who in agony could say, Father *not my will, but thine be done*, who after his resurrection affirmed, "I am he that liveth, and was dead, and behold I am alive forever more." Yes, you will not hesitate to honor "*the Lamb that was slain*," knowing that to "*obey, is better than sacrifice, and to hearken, than the fat of rams;*" and when you do homage to the Son, you know he is a being distinct from the Father; for the Father never was *slain, dead, and made alive again*, never redeemed you to *God* by his own blood—never said, not my will, but thine be done—never was sent to save the world. But Jesus came from heaven, loved the world, died for his enemies, to reconcile them to God—and will come the second time without sin unto salvation—to gather his followers home. Then be *faithful* unto death, and he will give you a crown of life. Hear as an idle tale, the cry of idolatry, and remember that "*it is a very small thing to be judged of mans judgment.*"

The charge is founded in ignorance, is in opposition to the command of God. the requirement of Jesus, the teaching of his apostles, the example of primitive christians, and the blissful employment of the redeemed in glory, who around the eternal throne, sing, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing,"—"for thou wast slain, and hast redeemed us to God out of every kindred, and tongue, and people, and nation,"—therefore, "glory and power be unto *Him* that sitteth upon the throne, *and* unto the *Lamb* forever and ever."

PHILIP.

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DECALB COUNTY, (Geo.) July 30th, 1828.

BROTHER STONE,—You have received, and communicated to us good news through the medium of your Messenger from the most of the States in the Union. The Brethren of our State it appears have lain neutral; for I have seen no accounts in your paper from us. While the Brethren are giving the accounts of the success and prosperity of the cause in their several boundaries, it also seemed good to me to make some statements to you, which you may use as you please.

The Christian Church in this State has been in a prosperous situation for the last six years. A number of Elders have

been added, and the number of Churches and members much increased. We have some faithful itinerant Elders, who travel extensively in our State and preach the gospel: yet the desires of the people are not half satisfied. Many of them are hearing and embracing the truth, while others raise all the opposition and persecution they can; yet truth is cutting its way, and they are applying to the only infallible Rule (the Bible) to know what they must believe, and not to the creeds of the day.

I came to this county some time in December last and found one Elder, (Bro: Holloway) and but few members. I began to proclaim, with Brother Holloway, the ancient gospel to but few at first; who were quite attentive—the number gradually increased. I had only one day in seven to preach; the rest of my time was occupied in labour for a support: but generally I made the best use of that in my power, preaching twice a day. The first Sabbath in June I adressed a large audience, who gave great heed to the word. At two hours by sun the people came together again, at which meeting six professed faith in Christ. On the Saturday following Elder Dupree met me, at which time we organised a church of eight members, to whom the next day five more were added. The fifth Sabbath in June I attended for the purpose of receiving and baptising, at which time some were added and thirteen immersed. On the next Sabbath, and Saturday before, Elders A. Dupee and Wm. McGaughey met me there again, at which meeting seventeen more were united, and I immersed nine. Our number at present is thirty-four, only two of whom joined by letter. We anticipate good times here at our intended Camp Meeting, which will commence on Friday night before the second Sabbath in October. At every meeting there are crowds of mourners and new signs of conviction. I preach at two other places where there is a good work commencing. They are about building meeting houses for me, and I expect to organise a church at one of them shortly. You shall hear from us again when convenient.

JAMES BUYS.

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DUBLIN, (Ohio) Sept. 10th, 1828.

BROTHER STONE,—I attended a Camp Meeting in Delaware county. It commenced on Friday 5th inst. and continued till Monday. There the power of God was displayed; many professed faith in Christ. There was a general

union among the different societies.—It was glorious to behold. Reformation is spreading rapidly through that section of country, under the labours of Elder T. L. Campbell. Many are turning to the Lord where I labour. Churches have been planted in different places. O Lord send salvation to the ends of the earth!—Your Brother, in hope of Eternal life,

ISAAC N. WALTER.

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*Extract of a letter to the Editor from Elder* WM. MCGAUHY, *dated Lawrenceville,* (Ga.) *July 4th,* 1828.

BRO: STONE,—On the 21st of December last I commenced preaching in the lower parts of Alabama, in Montgomery and the adjourning counties. No *Christian* preacher had labored there, except Bro: Ishmael Davis, whose labors though limited, have been blessed. I preached to large and attentive congregations. We met with much opposition from sectarians; yet within a few months we have organized three churches—one of three members, another of four, to which thirteen new converts have been added, and another of twelve, all new converts. The good work continues. If any fellow servant should feel disposed to visit the brethren here he will be gladly received. There is a great door opened for preaching the gospel here.

---

## A QUERY,

*Proposed for the C. Messenger by Elder* JESSE HUGHS, *of Pa.*

If the Lord Jesus commanded the disciples to baptize in the name of the Father, Son and Holy Ghost, why did they pursue the general practice of baptizing *in the name of the Lord Jesus?*

## ANSWER.

The query is acknowledged to be difficult of solution, yet it is one worthy of inquiry. What I may say is rather designed to solicit investigation, than to give correct information. Others may improve on the hints which may be suggested.

1st. I remark that in the act of baptizing three prepositions *epi, en* and *eis* are used in the Greek of various signification when joined with *the name of.* Thus, Acts 2. 28. "Repent and be baptized—in (*epi*) the name of the name of Jesus Christ."—"And he commanded them to be baptized in (*en*) the name of the Lord." Acts 10. 48.—"Only they were baptized in (*eis*) the name of the Lord Jesus." Acts 8. 16.

2. I further remark that the words *epi* and *en* are but once used in the case of baptism, and are found only in the two texts just referred to; in every other case the word *eis* is used. As Matt: 28. 19—"Baptizing them in (*eis*, into) the name of the Father, and of the Son, and of the Holy Ghost." Acts 8. 16—"Only they were baptized in (*eis*, into) the name of the Lord Jesus." Acts 19. 5—"They were baptized in (*eis* into) the name of the Lord Jesus." Rom. 6. 3—"As many as were baptized into (*eis*,) Jesus Christ." Gal. 3. 27—"As many of you as have been baptized into (*eis*) Christ." 1 Cor. 10. 2—"They were all baptized unto (*eis*, into) Moses." 1 Cor. 1. 13–15—"Were ye baptised in (*eis*, into) the name of Paul? Rom. 6. 3—"Were baptized into (*eis*) his death."—"We are all baptized into (*eis*) one body." 1 Cor. 12. 13. "Baptized unto (*eis*, into) John's baptism." Acts 19. 3.

3. The whole difficulty seems to be in the understanding of the phrase *in the name of*. To me it is evident that when the words *epi* and *en*, joined with the dative case, are used before the phrase *the name of*, they generally signify, *by the authority of that name*. Thus Peter spake to the lame man in the temple: "*In* (*en*) *the name of* Jesus Christ, rise up and walk." They were presently asked, "By (*en*) what authority, or by (*en*) what name dost thou these things? They answered, by (*en*) the name of Jesus. Acts 3. 6. & 4. 7.—They denied that it was by their own power or holiness that this cure was effected—but it was by the power of Jesus, through faith in his name. For he had promised them this power to heal and work miracles—They believing in his promise spoke this cripple into perfect soundness in his name or by his authority. So in (*en* and *epi*) his name, or by his authority, they did all things—they cast out devils—they preached repentance and remission of sins—they received believers—they prayed, &c: Mark 16. 17. Luke 24 47. Mark 9. 29, 40. Col. 3. 17. Joh. 14. 13, 14, &c. So when our Lord says, "I come *in my Father's name*—The works that I do *in my Father's name*—such expressions mean that he came and acted upon the authority of the Father. "For all authority was given unto him in heaven and earth—authority to forgive sin—to give eternal life—to execute judgment, &c.—So Peter commands the people, "Repent and be baptized in (*epi*) the name of the Lord Jesus," and "He commanded them to be baptized in (*en*) the name of the

Lord Jesus." Acts 2. 38. 10. 48. This may signify *upon the authority of the Lord Jesus*, he baptized them in (*eis*, into) the name of the Father and of the Son, and of the Holy Ghost. This appears to have been their practice from Acts 19. Here Paul found certain disciples, and asked them whether they had received the Holy Ghost since they believed. They replied "We have not so much as heard whether there be any Holy Ghost." At this Paul was astonished, and said, "Unto (*eis*, into) what then were ye baptized?" Surely it could not have been with the baptism ordained by Christ, for in that the name of the Holy Ghost is expressly mentioned. He then instructed them, and baptized them in (*eis* into) the name of the Lord Jesus.

4. To me it appears clear that to be baptized *in the* name of Jesus, when *epi* and *en* are used, signifies by the authority of Jesus, who said "Go teach all nations, baptizing them—" The apostles therefore received authority to teach and baptize in the name of the Father, Son and Holy Ghost. But when the word *eis* is used in the act of baptizing, it must certainly have a different meaning. Let us carefully examine the import of the word in the many passages where it occurs in connexion with baptism. Rom. 6. 3—"Know ye not that so many of us as were baptized unto (*eis* into) Christ Jesus; were baptized into (*eis*) his death." Paul, in the connexion, had been speaking of the first and second Adam. The first Adam brought mortality and natural death upon all his seed. Christ the second Adam will free all the first Adam's seed from death, or raise to natural life again; but his grace abounds, for he will grant immortality and eternal life to all his spiritual seed. The first Adam and his seed are one—the second Adam and his seed are also one. The first Adam is the natural head of all his children—The second Adam is the spiritual head of all his children, for they are the members of his body. How do they become members of his body? or how do they become united with him? I answer, by baptism. For "so many of us as were baptized into Christ, were baptized into his death. By being baptized into Christ we become one with him—being make members of his body. Hence, says Paul, "we are all baptized into one body," 1 Cor. 12. 13. of which Christ is the head, and all baptized believers are the members in particular. By this union with Christ the head, believers are said to be crucified with him, buried with him—risen with him—and sit-

ting together with him in heavanly places. That this union with Christ and his body is effected by baptism is farther evident from Joh. 3. 5: "Except a man be born of water, and of the Spirit, he cannot *enter* into the kingdom of God."—and therefore cannot be in union with the body of Christ, which compose that kingdom.

By being baptized into Christ, we are not only united with him and his body, but we also *put on Christ*, Gal. 3. 27—that is, we bear his character, and name. This may be properly the meaning of those texts before cited where it is said we are baptized into his name.

The Israelites were said to be baptized into Moses in (*en*) the cloud, and in (*en*) the sea. By this we surely understand that they were all united in him as their head and leader to Canaan, and bore the name of *Moses' disciples*. When Paul was correcting the Corinthians for their divisions, he said "Were you baptized into the name of Paul?" If they had been, then they might with propriety have said, We are of Paul; he is our leader and head, we are united in him, and his name will we wear.

From these remarks we conclude that the apostles baptized in the name of Christ, or by the authority of Jesus Christ into the name of the Father, and of the Son and of the Holy Ghost. By this baptism they became united with the Father, Son and Spirit—or as it is more commonly expressed, with Jesus Christ. For when united with him, we also are united with the Father and his Holy Spirit—"That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us."—Joh. 17. 21.

These thoughts, dear brethren, are with much diffidence submitted to you and the public. There is a shew of learning exhibited, which could not be avoided. I hope the attention of the learned may be awakened to the subject, and that they will give us more correct information on this point, if what I have suggested be not correct. We had better act in baptism, according to the plain commission of our Lord in Matt: 28.—Here can be no error. It is a text plain and undisputed. EDITOR.

---

*For the Christian Messenger.*

"Several of the preaching brethren desire that you will give us, through the medium of the C. Messenger, all the light you possess on the intercession of Christ. We there-

fore send you a text, Heb. 7. 25. Your compliance with this request will oblige several of your readers and friends in the state of Indiana." Jo. HATCHITT.

ANSWER.

The Greek word *entugchano*, translated intercession is seldom used in the New Testament. It is twice used with reference to the Holy Spirit; Rom. 8. 26, 27. Once it is applied to Elijah, Rom. 11. 2, and once to the multitude of the Jews, Acts 25. 24, in which last text it is translated *have dealt with us*. I have long since adopted the opinion of the celebrated John Taylor, whose opinion is also received by Doctors A. Clarke and Doddridge. It is this: "Our Lord makes intercession for us, by negotiating and managing as our friend and agent, all the affairs pertaining to our salvation."—*To manage the affairs of*, is the proper meaning of the word translated *intercession*. The application is easy and full of comfort. EDITOR.

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OBITUARY.

Died, August 17th, the wife of Elder JOHN LONGLY, Hamilton County, O. after an illness of about three weeks. From the very day on which she was taken sick, she viewed death as certain and near, and without fear talked with perfect composure about it. I read to her (writes her husband) a letter just received from brother Jourdon, in which were these words, "preach all you can and I will do the same." Yes, said she, my dear, preach all you can, devote yourself to the work—the Lord is about to set you free." She requested to be sung, "Farewell vain world I am going home," and joined us in singing and shouted and clapped her hands. She called her son Peter to the bedside, and said, "my son I am going to heaven, prepare to meet me there." She exhorted him most tenderly and solemnly; she then called her daughter Sally Ann, and addressed her nearly in the same manner. Her son John was next called. Ah, John, my son, your mother is about to leave you—be a good boy—try to get religion—quit running about on the Sabbath—read your Bible and pray to God, and he will prepare you to meet your God and your mother in heaven. Then having called her little ones near, she, in a most pathetic and solemn manner, commended them to God. After having in the same manner exhorted her brother C——, she said I have now discharged my duty; I wished to talk to you all before I became too

weak. Next morning we all concluded she was dying; I asked her how she felt in the valley and shadow of death? She said it was light, for Jesus is here. The patience and resignation with which she bore her extreme suffering, astonished all who saw her. She retained her perfect senses to to the last. Just before she breathed her last, she said, "All is peace—the victory is gained—O! he is a God of all grace," and yielded up her spirit to him that gave it, without a struggle.

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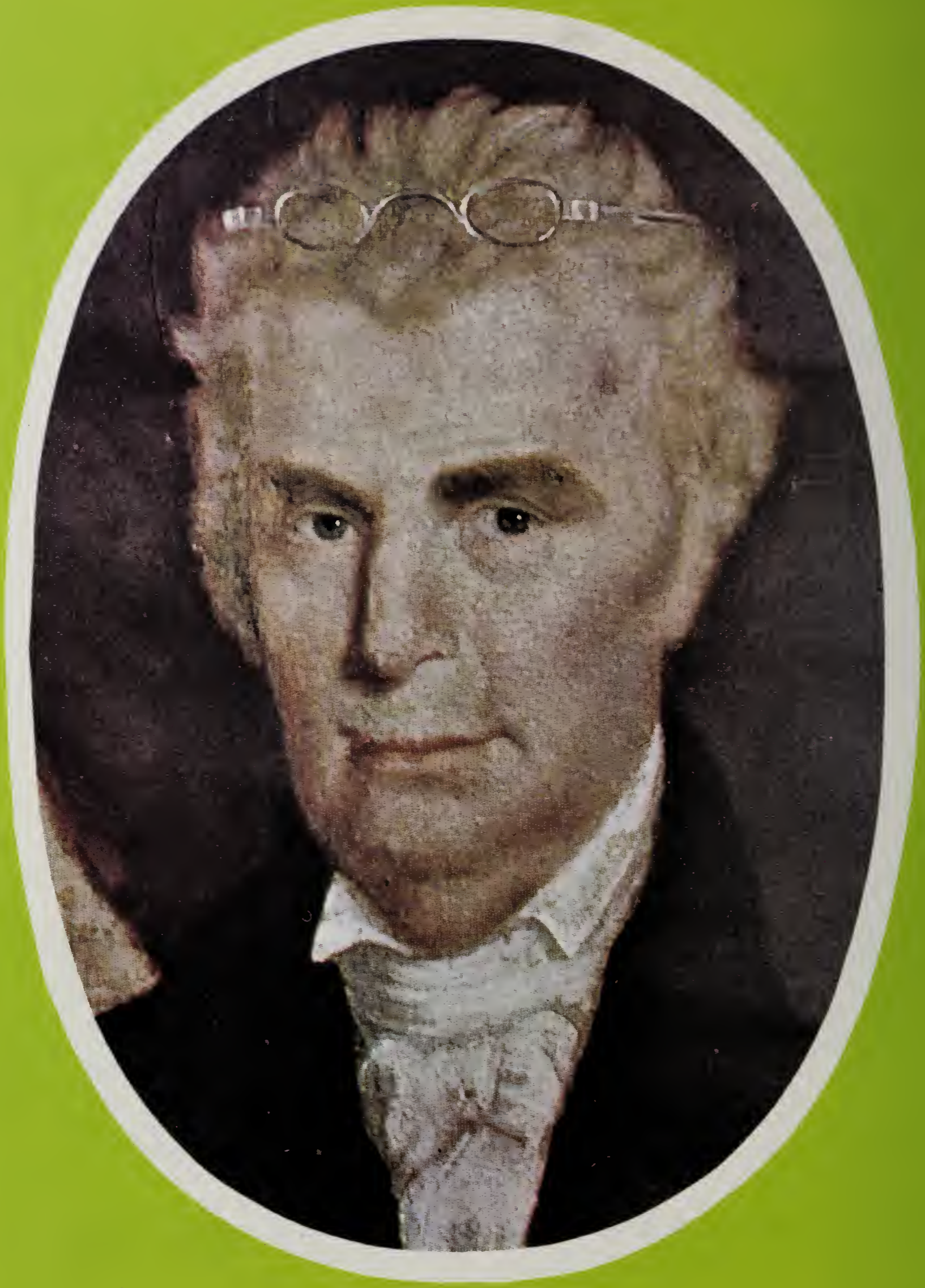

# Editor Barton W. Stone

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# THE CHRISTIAN MESSENGER.

*BY BARTON W. STONE,*

AN ELDER IN THE CHURCH OF CHRIST.

*"Prove all things: hold fast that which is good."*—Paul.

Vol: III.] Georgetown, Ky. May, 1829. [No. 7.


## NO. III.

## STRICTURES ON MR. N. H. HALL'S SERMON,

CONCLUDED.

Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. ix. 6. "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."" Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity? If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it; for he says, "he was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name *shall be called* Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellor, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject; and that the Prophet Isaiah is the describer of this child, or of this Son given: to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was

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